



Vachanamrut Rahasyarth Pradeepika Tika

Part 5

Acharya Swamishree
Purushottampriyadasji Maharaj

Vachanamrut Rahasyarth Pradeepika Tika

**The eternal philosophy of the Supreme Lord Shree Swaminarayan,
with its elucidation by Jeevanpran Shree Abji Bapashree**



Glossary

Appendix

**Acharya Swamishree
Purushottampriyadasji Maharaj**

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Shreejibapa

Swamibapa

Victory to Lord Shree Swaminarayan



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Part 5

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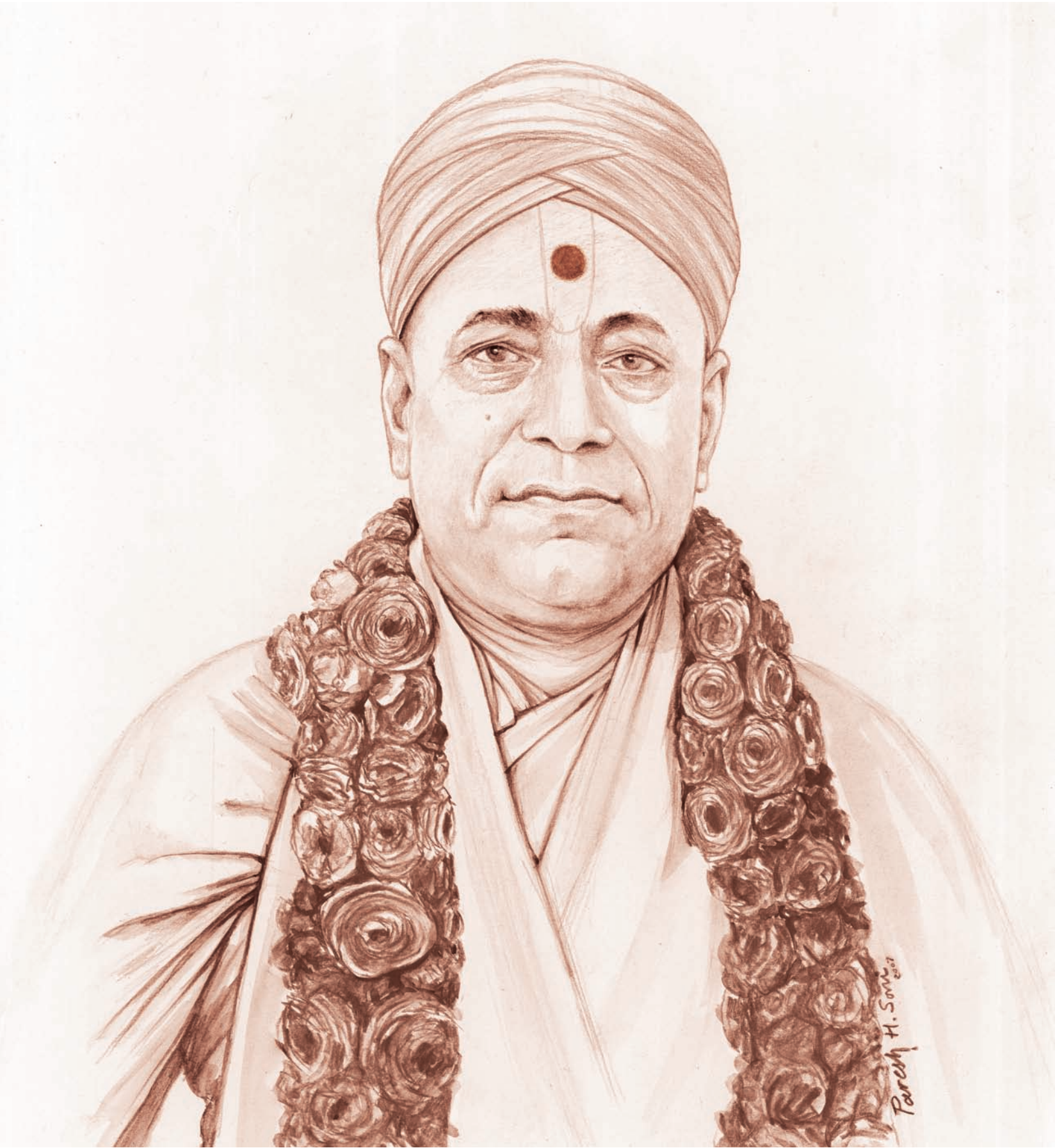
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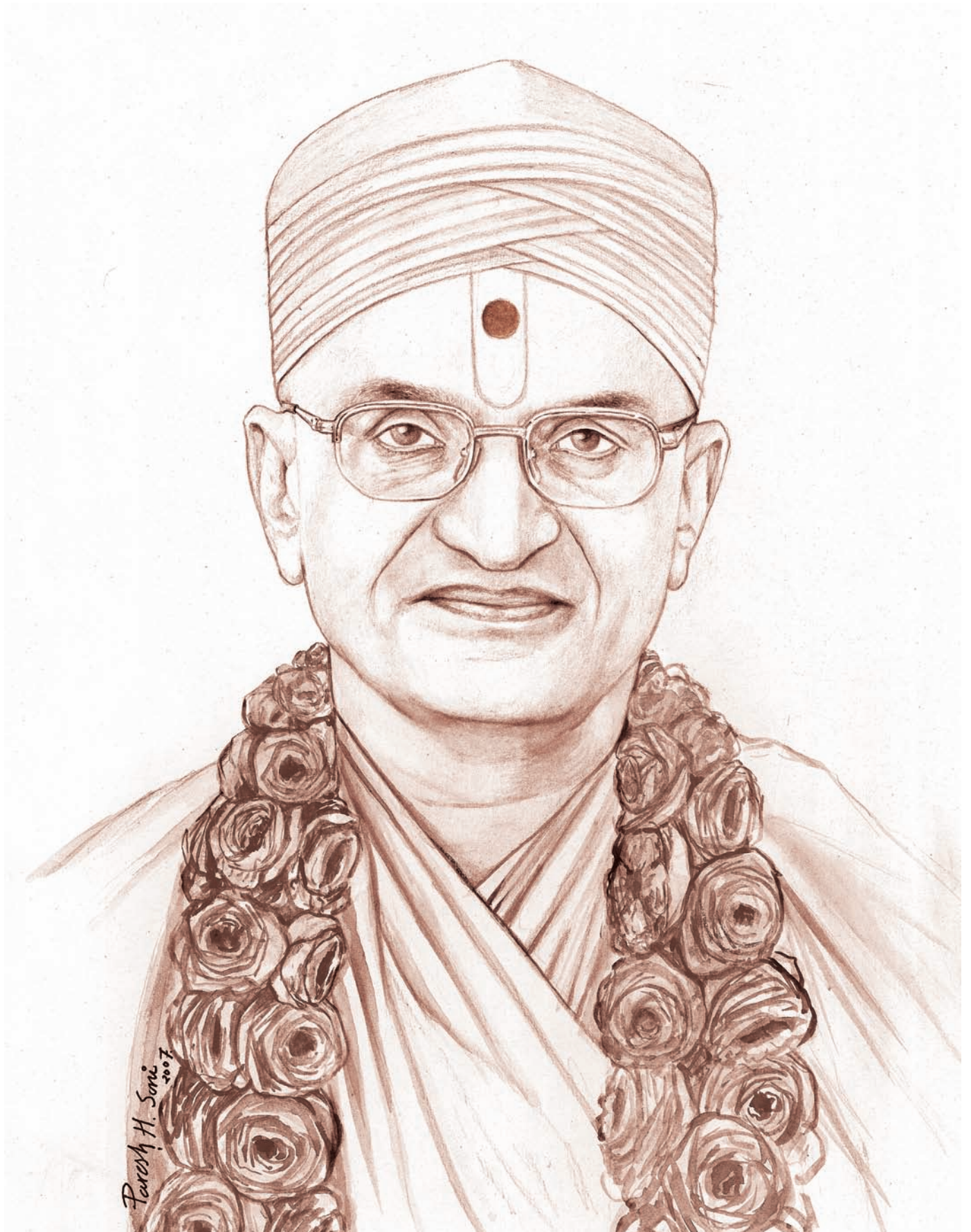
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Acharya Swamishree Purushottampriyadasji Maharaj



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A**Aarti**

Ritual performed before God as an act of worship during which lighted wicks are waved in front of the Murti of God. See appendix.

Aatma

Literally translates as soul, but can also refer to anything that pervades, inspires and governs another.

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Accomplishments	Reason for not accepting the eight accomplishments	Am	1	1	1		
	Means to attain innumerable accomplishments	Am	1	1	1		
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Acharya <i>Religious or philosophical leader or preceptor.</i>	Characteristics of someone who may designate the position of Acharya	GFS				18	2
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Achievements	Means to attain all achievements	GLS	2	1	2		
Acquiescent	Way to make God acquiescent	GFS	5	1	1		
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	Cause of God becoming acquiescent	GFS				61	2
	Reason why God becomes acquiescent	GFS				56	4
Actions	Reason for performing actions	GFS				65	3
Active	Means of becoming active	L	8	9	9		
Activities	Description of how activities [of the incarnations] are understood through the indriyas, etc.	L				7	5
Additions	Reason why additions are eradicated or not	L	8	3	3		
Adode	Reason why God bestows His abode	Am	7	1	2		
	Gopalanand Swami is superior to the attendants of God that reside in the abode	GLS	21	1	6		
Adolescence	Means of transgressing adolescence	S	18	3	4		
Advait	<i>One of the 5 schools of thought and ideology in Hindu philosophy, which describes the distinction between God, humans and the cosmos. Founded by Shankar-acharya, it states that the only reality is the one God and everything else is an illusion.</i>						
Advantage	Means of gaining advantage	L				11	5
Adverse effects	Cause of adverse effects	L				17	1
Adversely influenced	Cause of becoming adversely influenced or not	V				12	2
Adversity	Cause of facing, and not facing, great adversity	GFS	38	1	1		
Affected	Means of not being affected	L	10	6	8		
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	Cause of not developing affection	GFS	44	3	3		
	Characteristics of affection	GFS	44	1	1		
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	Reason for not having affection	L	6	12	14		
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	Reason why the afflictions of Jeev, Ishwar, etc. recede	S				5	2
	Means to eradicate afflictions	K	12	3	3		
After several births	Reason why the abode is attained after several births	L				7	1
Ages	Reason for the prevalence of the characteristics of the ages	S	9	1	1		
Agni	Means to attain the deity Agni	GFS	65	2	2		
	Reason for describing the form of Agni as vast	GFS				63	10
Ahankar	<i>Literally translates as ego. Three types of ego, Satva, Rajas, and Tamas, are described, all of which emerge from Mahat-tattva.</i>						
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	Names of Ahankar	GFS				12	9
	Characteristics of Ahankar	GFS				12	8
Air	Characteristics of the element air	GFS	12	2	2		
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Akshar	<i>Category of liberated souls, who are inferior to Shreej Maharaj and superior to Vasudev-brahm.</i>						
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<i>The supreme, divine, lustrous abode of Shreejimaraj.</i>							
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All the Akshar-brahms	Meaning of 'all the Akshar-brahms'	Am				6	5
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		Sec	V	Q	T	R	RQ
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Amazement	Means to maintain one's sense of amazement	GFS	78	11	11		
Amorous disciple	Prudence in the behaviour of an amorous disciple	GLS	22	2	4		
Anadi	Reason for describing God and Muktas as Anadi	GFS				18	5
	Description of the name Anadi	GFS				12	17
Anadi-mukta	<i>The highest status of a soul. They reside within the Murti of Shreej Maharaj as His eternal servants.</i>						
	Characteristic of an Anadi-mukta	GFS	18	1	4		
	Superiority of an Anadi-mukta	GFS				9	9
	Advocation of the Anadi-mukta status	GFS				9	9
	Means of becoming an Anadi-mukta	GFS				64	5
	Description of the Anadi-mukta status	GFS				5	2
	Description of the Anadi-mukta status	GFS				9	8
	Description of the Anadi-mukta status	GFS				43	1
	Description of the Anadi-mukta status	GFS				64	4
	Description of the Anadi-mukta status	GFS				32	2
	Means to attain the status of Anadi-mukta	L				11	4
	Means of becoming an Anadi-mukta	GMS				49	7
	Characteristics of an Anadi-mukta	GMS				49	6
	Reason why the status of Anadi-mukta is attained or not	J				3	4
Anadi-muktas	Superiority of Anadi-muktas	GFS				18	4
	Reason why Anadi-muktas pose questions	GFS				44	1
	Reason why Anadi-muktas are said to be equivalent to God	V				3	4
Angelic	Means to become angelic	V	15	1	2		
	Means to, and occasion when, someone becomes angelic	V				15	2
Angelic individual	Way in which to recognise an angelic individual	GLS	14	4	5		
Angelic soul	Characteristics of an angelic soul	GMS	44	1	2		
	Characteristics of an angelic soul	GLS	14	3	4		
	Characteristics of an angelic soul	GLS	39	1	4		
Anger	Cause of anger	GFS	76	1	1		
	Thoughts to subside anger	GMS	27	2	1		
	Reason why anger arises or not	GMS	27	1	1		

		Sec	V	Q	T	R	RQ
Anger (cont...)	Cause of falling due to anger	GMS				46	2
	Cause of anger emerging	V	20	1	1		
	Reason why anger arises	Am	8	1	1		
	Prohibition of having anger	Am	8	1	2		
	Repentance for having anger	Am	8	1	1		
	Reason why anger does not arise	GLS	1	1	2		
	Reason why anger arises	GLS	34	2	2		
	Means of not letting anger arise	GLS	34	2	2		
	Necessity of anger	GLS	34	2	2		
	Reason for having anger	GLS				34	1
	Means to stop anger from arising	GLS				34	1
	Way in the mind is joined through anger	GLS				14	2
	Prohibition of anger	L	1	1	1		
	Consequence of anger	L	1	2	2		
	Characteristics of anger	L	1	1	1		
Angry	Cause of becoming angry	GFS	24	1	4		
	Cause of becoming angry	GFS	58	4	4		
Anguish	Cause of experiencing anguish	GMS	51	2	2		
Animal	Characteristics of a person who is like an animal	GFS	21	1	5		
	Cause of salvation for one who is like an animal	GFS	21	1	5		
	Characteristics of someone who is like an animal	GFS	44	4	4		
	Characteristics of a person who is like an animal	GFS				21	2
	Characteristics of someone who is like an animal	K	3	3	5		
	Characteristics of someone who is like an animal	K	9	1	1		
	Reason for saying that an ascetic to be like an animal	GLS	19	1	1		
Aniruddh	Reason for referring to Aniruddh by the name Hiranya-garbha	S				6	1
	Description of Aniruddh, Pradyumna and Shankarshan	L				7	4
Aniruddh, etc.	Reason for calling Aniruddh, etc. true	P				2	3
Antah-karans	<i>The four aspects of thought characterised by their individual functions: Man, generates the thoughts and desires; buddhi consolidates the thoughts, makes decisions, forms convictions, and enables one to discriminate between right and wrong; the chitt repeatedly contemplates or focuses on objects; and the ahankar creates egotistical sentiments or causes attachments to objects.</i>						
	Means of purifying the antah-karans	GFS	8	1	1		
	Cause of the antah-karans becoming corrupted	GFS	8	1	2		
	Reason for the antah-karans remaining favourable	GFS	18	1	1		
	Reason for the antah-karans becoming marred	GFS	18	1	1		
	Cause of the attributes to become predominant in the antah-karans	GFS	18	1	2		
	Reason for the antah-karans remaining desolate	GFS	24	2	5		
	Three ways to purify the antah-karans	GFS	29	2	2		

		Sec	V	Q	T	R	RQ
Antah-karans (cont...)	Reason for the antah-karans becoming pure	GFS	32	4	3		
	Cause of the antah-karans becoming Purushottam-roop	GFS	51	1	1		
	Means to conquer the antah-karans	L	5	6	6		
	Means to conquer the antah-karans	L	5	8	8		
	Reason for saying something has been recognised by the antah-karans	L				7	6
	Means to purify the antah-karans	Am	8	1	2		
Antar-drashti							
<i>An introspect kind of vision and feelings.</i>							
	Benefits of antar-drashti	GFS	20	2	2		
	Characteristics of antar-drashti	GFS	49	2	2		
	Characteristics of antar-drashti	GFS				20	1
	Characteristics of antar-drashti	GFS				1	2
	Characteristics of antar-drashti	GMS	8	2	3		
	Means of maintaining antar-drashti	GMS	22	2	3		
	Means to have antar-drashti	Am	1	1	1		
	Reason why someone with antar-drashti may become arrogant	GFS				56	4
	Antar-drashti with the sentiments of complete congruency with God, or with sentiments of being separate from the Murti	GMS				8	1
Anvay							
<i>Immanently inherent within or intrinsically associated with.</i>							
	Reason for describing Jeev, Ishwar, etc. as anvay or vyatirek	S				5	2
	Anvay and vyatirek natures of Akshardham	GMS				64	3
Anvay form	Anvay form of Purush	GFS	46	1	1		
	Anvay form through the lustre	GFS				8	8
	Anvay form of Akshar within Prakruti-Purush, etc.	GFS				13	3
	Anvay form of Shreeji within all	GFS				13	3
	Description of the anvay form of the Shreeji	GFS				41	2
	Anvay form through the lustre	S				5	1
	Karta, akarta and anyatha-karta nature of God's anvay form	L				13	2
Anvay nature	Anvay nature of Jeev, Ishwar, Akshar and Purushottam	GFS	7	1	1		
	Anvay nature through Purush-Prakruti	GFS	13	1	1		
	Anvay nature due to lustre	GFS	63	3	4		
	Anvay nature of the soul	GFS	78	19	19		
	Anvay nature of Purush, etc	GFS				33	4
	Anvay nature of Jeev, Ishwar, Akshar and Purushottam	S	5	2	3		
	Anvay nature of God	V	7	2	2		
	Anvay nature of Akshardham	GMS	64	2	3		
	Anvay nature of God	GLS	37	1	1		
Anxieties	Prohibition from worldly anxieties	GFS	18	1	4		
Appearing	Reason for appearing	GFS	8	2	4		
	Reason for God appearing	GFS				45	2

		Sec	V	Q	T	R	RQ
Appropriate	Characteristics of someone with an appropriate disposition	J				1	5
Aptitude	Description of the differing aptitudes using the example of the stars and the Moon	GFS				45	2
Archi path	Characteristics of the Archi path	GFS				21	3
Ardent	Characteristics of an ardent disciple	GMS	61	1	1		
Arrogance	Means of receding arrogance	GFS	56	2	3		
	Cause of having or not having arrogance	GFS				56	4
	Means of eliminating arrogance	GFS				56	3
	Means to eradicate arrogance	L	16	8	7		
	Eminence of a disciple who is free of arrogance	GMS	41	1	1		
	Prohibition of arrogance	GLS	27	3	3		
	Flaw in the form of arrogance	GLS	28	3	3		
	Reason for saying arrogance is strong	GLS				28	1
Arrogance about the body	Understanding of someone who has arrogance about the body	GMS	20	1	2		
	Purpose of an ascetic or gruhasth behaving as if he has arrogance about the body	GLS	18	4	4		
	Characteristics of arrogance about the body	GLS	33	2	5		
Arrogance, etc.	Means to destroy arrogance, etc.	GFS	78	6	6		
	Means to recede arrogance, etc.	GLS	28	4	3		
Arrogant	Cause of becoming arrogant	GFS				56	3
	Cause of becoming arrogant about detachment, etc.	GFS				56	3
Arrogant person	Characteristics of an arrogant person	L	16	7	6		
	Characteristics of an arrogant person	GLS	27	2	2		
	Characteristics of an arrogant person		1	9	9		
Ascetic	Characteristics of a true ascetic	GFS	14	1	1		
	Inferiority of a passionate ascetic	GFS	14	1	1		
	Characteristics of a narrow minded ascetic	GFS	27	1	3		
	Cause of afflictions for an ascetic	GFS	34	2	3		
	Characteristics of a true ascetic	GFS	36	1	2		
	Characteristics of a sinful ascetic	GFS	36	1	1		
	Means for an ascetic not to experience pleasure or pain	GFS	37	1	1		
	Characteristics of a perfect ascetic	GFS	38	1	2		
	Means for an ascetic to avoid joy and misery	GFS	44	4	4		
	Characteristics of a sinful ascetic	GFS				36	1
	Forbiddance for an ascetic to hoard wealth	GFS				36	2
	Way in which a ascetic should keep less affluence than God	GFS				74	3
	Description of the religious decree for an ascetic	S				9	3
	Characteristics of a foolish ascetic	K	3	3	5		
	Means for an ascetic to avoid joy and pain	L	6	10	12		

		Sec	V	Q	T	R	RQ
Ascetic (cont...)	Means for an ascetic to avoid joy and pain	L	10	8	11		
	Consequence of an ascetic who has intense passions	GMS	25	1	1		
	Means for an ascetic not to experience joy or pain	GMS	51	2	2		
	Something befitting for an ascetic may be inappropriate for a gruhasth	GMS	52	1	1		
	Reason for saying that an ascetic cannot be led astray	GMS				52	1
	Two inappropriate characteristics for an ascetic	GLS	19	1	1		
	Prudence of an ascetic or gruhasth to behave as if he is arrogant about the body and indulge in the five sensations	GLS				18	1
	Characteristics of the six tendencies of an ascetic, such as wealth	GLS				38	1
Asceticism	Cause of asceticism arising	GFS	73	5	6		
	Characteristics of asceticism with knowledge	GFS	73	5	6		
	Command that one's asceticism should be in excess of God's	GFS	74	2	6		
	Means to assess one's asceticism	GFS	74	1	1		
	Advocation of asceticism	GFS				74	7
	Reason why one develops asceticism	S	15	1	1		
	Cause of asceticism disappearing or not	S	18	1	2		
	Characteristics of asceticism	S				11	1
	Means of asceticism arising	K	7	3	3		
	Reason for there being three types of asceticism	L	10	2	3		
	Advocation of asceticism	L	14	1	1		
	Benefits of asceticism	L	17	2	2		
	Description of the characteristics of asceticism	GMS	10	2	2		
	Reason why God is not burdened by His asceticism	GMS	13	1	1		
	Means to never fall from asceticism	GMS	15	2	2		
	Description of the importance of asceticism	GMS				7	1
	Nature of asceticism	GMS				13	5
	Characteristics of asceticism	GMS				26	1
	Benefits of asceticism	GLS	1	1	1		
	Way in which to recognise someone with asceticism or not	GLS	8	1	1		
	Reason why asceticism develops	GLS	14	9	10		
	Reason why asceticism persists or not	GLS	24	3	5		
	Reason why a strong asceticism develops	GLS	24	3	5		
	Characteristics of asceticism	GLS	33	1	1		
	Reason why asceticism arises	GLS	39	1	3		
	Reason why attachment is seen in asceticism	GLS				14	3
	Thoughts that someone with a propensity for asceticism should have in order to recede lustful, etc. thoughts	GLS				2	4
	Characteristics of the best, the moderate and the lowest kinds of asceticism	L	1	4	4		
	Characteristics of asceticism	GFS				75	1

		Sec	V	Q	T	R	RQ
Asceticism (cont...)	Cause of asceticism emerging	L	9	1	1		
	Way in which to strengthen asceticism	L				14	7
	Characteristics and benefit of asceticism	L				9	1
Ascetics	Way in which ascetics and gruhasths should remain in mutual service	GMS	47	1	4		
	Characteristics of the great individual amongst all the ascetics	GMS	61	1	2		
	Characteristics of eminent individuals in ascetics	V	20	1	1		
	Prohibition for ascetics to have affection for their relatives	GLS	19	1	1		
Ashwatthama	Reason for saying that Ashwatthama became Brahm-roop	GLS				3	1
Aspiration	Characteristics of a true aspiration	K	10	4	8		
Assembly	Everything happens according to the will of this assembly	J	5	1	1		
	Advocation of the superiority of this assembly	GLS				2	6
Associate	Characteristics of those that one should and should not associate with	GLS	11	4	4		
	Characteristics of those that one should and should not associate with	GLS	14	7	8		
Associated	Characteristics of those who should be associated with or renounced	L	6	5	6		
	Definition of 'sants who are associated with God'	J				1	4
	Those that should and should not be associated with	GLS	32	2	3		
Associating	Prudence of associating	GFS	78	1	1		
	Reason for not associating with a particular kind of person	L				5	2
	Reason for not associating with a particular person	GLS	11	4	4		
Association	Form of association...	GFS				42	4
	Discarding an association as if it were a vile person	K	10	1	5		
	Characteristics of someone whose association should be kept	L	6	5	7		
	Characteristics of someone whose association should be kept	L	6	7	9		
	Characteristics of someone whose association should not be kept	L	6	7	9		
	Characteristics of someone whose association should not be kept	L	6	8	10		
	Characteristics of someone whose association should not be kept	L	6	4	5		
	Characteristics of an auspicious association	L				12	4
	Association that should not be kept	L				6	2
	Association that should not be kept	L				6	3
	Characteristics of the kind of association that should not be kept	GMS	6	1	1		
Astonishing	Description of an astonishing narrative	GLS				17	1
Atheism	Means to eliminate atheism	Am	1	1	1		
	Means to eliminate atheism	Am				1	3

		Sec	V	Q	T	R	RQ
Atheism (cont...)	Way to avoid atheism	GFS	42	1	2		
	Cause of developing atheism	GFS				68	1
Atheist	Reason for describing a person as an atheist	GFS	42	1	1		
	Characteristics of an atheist	GFS	48	1	2		
	Cause of becoming a staunch atheist	GFS	68	3	3		
	Characteristics of an atheist	GFS	68	1	1		
	Characteristics of an atheist	GFS	68	3	3		
	Understanding of an atheist	GFS	78	1	1		
	Reason for calling someone an atheist	GFS				56	10
	Characteristics of an atheist	S	13	1	2		
	Characteristics of an atheist	K	2	3	3		
	Characteristics of an atheist	K	10	1	3		
	Characteristics of an atheist	GMS	6	1	1		
	Description of the punishment for an atheist	GMS	18	1	1		
	Understanding of an atheist	GMS	18	1	1		
	Prohibition to associate with an atheist	GMS	18	1	1		
	Cause of having the intellect of an atheist	Am	4	1	2		
Atheistic sentiments	Cause of developing atheistic sentiments	GFS	68	4	4		
Attached	Reason why one does not become attached	L	17	5	7		
Attachment	Means of vanquishing a sense of attachment towards relatives	GFS	8	1	3		
	Characteristics of someone with a strong attachment to Shreeji	GMS	29	1	1		
Attendant	Cause of becoming Shiv's attendant	GFS	35	3	4		
	Means to become God's attendant	GMS	49	1	2		
	Means of becoming God's attendant	GMS	62	4	5		
	Means to become an attendant of God	GLS	5	3	4		
	Means of becoming an attendant of God	GLS	10	2	1		
Attendants	Divine attendants	GFS	71	5	5		
	Reason why Gopalanand Swami is said to be superior to the attendants of inferior abodes	GLS				21	4
	Reason why God's attendants are said to be of Golok, etc.	GLS				21	3
	Reason why the attendants of God are said to be of Akshardham	GLS				21	3
Attributes	Cause of the attributes becoming prevalent	GFS	18	1	1		
	Cause of attributes receding or not	GFS	58	1	1		
	Cause of influences of attributes	GFS	58	1	1		
	Means to overcome the attributes	S	9	2	3		
	Cause of the attributes prevailing	S	9	2	2		
Auspicious	Difference between auspicious and inauspicious objects	K				1	1
Auspicious virtues	Cause of auspicious virtues increasing or decreasing	GFS	53	1	1		
	Means of intensifying auspicious virtues	GFS	58	4	5		

		Sec	V	Q	T	R	RQ
Auspicious virtues (cont...)	Means of attaining auspicious virtues	GFS	77	1	1		
	Means of attaining auspicious virtues	GFS				77	1
	Reason for auspicious virtues arising	S	5	1	2		
	Means of attaining auspicious virtues	S	18	1	1		
Austerities	Reason why God practises auterities	GFS	74	2	6		
	Description of austerities	GFS				74	2
	Description of God's austerities using the example of the Sun	S	16	1	1		
	Advocation of performing austerirties	K	10	2	6		
	Benefits of performing austerities	K	10	1	3		
	Reason for burning inappropriate passion by performing austerities	GMS	45	1	1		
	Cause of performing austerities becoming futile	GMS	60	1	4		
	Benefits of performing austerities	GLS	30	1	2		
	Rules for punishing those in authority	GFS				18	3
Authority	Characteristics of someone who should be ousted from authority	GFS				18	2
	Decription of the senses of someone who is averse	GFS	32	1	1		
Averse	Cause of becoming averse	GFS	78	2	2		
	Cause of becoming averse	GFS	78	6	7		
	Reason for considering someone to be averse	GFS				36	2
	Means of not becoming averse	S	13	1	3		
	Cause of becoming averse	L	17	3	4		
	Cause of becoming averse	L	18	1	3		
	Consequences of having allegiance to an averse individual	GMS	5	1	2		
	Reason for calling someone somewhat averse	GMS	26	1	2		
	Cause of becoming averse to God	GMS	26	1	4		
	Consequence of becoming averse	GMS	46	1	3		
	Cause of becoming averse to God	GMS	47	1	1		
	Means of recognising an averse disciple	GMS	60	1	5		
	Reason why someone becomes averse	V	12	1	2		
	Reason for calling someone averse	V	18	1	14		
	Means of not becoming averse to God	GLS	11	3	3		
	Reason why someone become averse	GLS	12	1	1		
	Reason why someone become averse or not	GLS	14	3	4		
	Cause of becoming averse	GLS	32	1	1		
	Cause of becoming averse	GLS	35	3	3		
	Reason why someone becomes averse	L	1	9	9		
	Consequence for an averse individual	L	3	1	2		
Averse individual	Demise of an averse person	GFS	14	2	2		
Averse person							

		Sec	V	Q	T	R	RQ
Averse person (cont...)	Reason for an averse person to experience pleasure or miseries	GFS	34	2	4		
	Understanding of an averse person	GFS	72	2	3		
	Characteristics of an averse person	GFS	76	1	2		
	Eventuality of an averse person	GFS	77	2	5		
	Characteristics of an averse person	GFS	77	1	2		
	Means for an averse person to attain salvation	GFS				14	8
	Characteristics of an averse person	GFS				14	7
	Prohibition of siding with an averse person	GMS	26	1	1		
	Means to recognise an averse person	GMS	53	1	2		
	Characteristics of an averse person and a despicable person	GMS	60	1	2		
	Characteristics of an averse person	GMS	60	1	2		
	Characteristics of an averse person	GMS				60	1
Aversion	Prohibition of having an aversion	GMS	46	1	4		
	Benefits of not having an aversion for God	GMS	46	1	4		
Avyakrut <i>The Karan body of Virat.</i>							
Ayodhya	Regard for the people of Ayodhya and God's advice to them	Am	3	3	4		
B							
Badhit-anu-vrutti <i>A mental state in which things occur without any manner of thought.</i>							
	Means to eliminate one's badhit-anu-vrutti	GLS	4	1	1		
	Reason why badhit-anu-vrutti persists	GLS	4	1	1		
	Characteristics of badhit-anu-vrutti	GLS	4	1	1		
Badrik-ashram <i>Celestial abode of Nar-narayan. Elevated souls reside here and continuously perform austerities before being born again as humans to attain salvation.</i>							
Bahya-drashti <i>An extrovert kind of vision and feelings.</i>							
	Characteristics of bahya-drashti	GFS				1	2
	Reason why the abode is far from those with bahya-drashti	GFS				55	2
	Benefits of having bahya-drashti	S	10	2	4		
	Characteristics of bahya-drashti	S	10	2	3		
	Characteristics of bahya-drashti	GMS				8	1
Balconies	Reason for saying balconies, verandas, etc., are all of Akshardham	Am				6	6
Beatitude	Liking for bestowing beatitude	GFS	8	2	4		
Bee	Principal behind the example of the bee and larva	K				1	4
Begrudging	Means of not getting into the predicament of begrudging	K	9	2	2		
Behave	Prohibition for disciples to behave in the same manner as God	V	18	1	14		
Behaves as though his body is his soul	Reason why someone behaves as though his body is his soul	GFS	56	2	3		

		Sec	V	Q	T	R	RQ
Behaving	Prohibition of behaving in the same manner as God	V	18	1	13		
Behaviour	Means to incorporate religious decree in one's behaviour	GMS				58	3
Believing oneself to be a soul	Characteristics of believing oneself to be a soul	Am				3	1
Benefit	Reason for not achieving benefit	GFS	38	1	1		
Benefit of disciples	Reason why God considers anything He does for the benefit of disciples is actually equivalent to abstaining from activities	GLS	21	1	3		
Bereft of pride	Means of becoming bereft of pride	GFS	58	4	4		
Best category of stability	Reason for the best category of stability receding	GFS	55	1	1		
Betrayal	Prohibition of betrayal	GFS	71	1	1		
	Cause of betrayal	L	17	2	3		
	Cause of betrayal	L	17	3	4		
	Consequences of betrayal	GMS	28	1	4		
	Means of eradicating the sin of betrayal	GMS	40	1	1		
	Reason why betrayal is committed	GMS	40	1	3		
	Consequence of betrayal	GMS	63	1	7		
	Consequence of betrayal	GMS	63	1	8		
	Detest for betrayal	V	11	2	3		
	Consequence of betrayal	V	11	1	1		
	Way in which betrayal occurs	V				11	1
	Means to quell one's betrayal	Am	8	1	2		
	Consequences of betrayal	GLS	12	1	1		
	Prohibition of betrayal	GLS	22	2	6		
	Sin incurred by betrayal	GLS	22	2	5		
	Sin incurred by betrayal	GLS	35	5	6		
	Characteristics of a disciple by whose betrayal, one's soul is destroyed	GLS				12	1
Betrayer	Reason why a betrayer is never freed from that sin	GLS	22	2	5		
Betrayer of commands	Characteristics of a betrayer of commands	GFS	77	1	2		
	Reason for considering someone to be a betrayer of commands	GFS				36	2
Betrayer of his guru	Reason for considering someone to be a betrayer of his guru	GFS				36	2
Betraying	Consequence of betraying	GFS	55	1	1		
	Prohibition of betraying someone	GLS	12	1	1		
	Consequence of betraying a Mota-purush	GLS	22	2	6		
	Cause of betraying God	GLS	35	4	4		
Beyond Akshar	Definition of 'beyond Akshar'	GFS				31	2
Beyond all	Description of Shreeji's nature of being beyond all	GFS				33	9
	Way in which to understand God as being beyond all	GMS				50	2
Beyond reach	Reason why God is beyond reach	P	4	1	1		

		Sec	V	Q	T	R	RQ
Beyond the attributes of Maya	Akshardham is beyond the attributes of Maya	S	11	2	3		
	Characteristics of the path which is beyond the attributes of Maya	GMS	8	2	3		
	Characteristics of disciple who is beyond the attributes of Maya	GMS	43	1	1		
	God has a form that is beyond the attributes of Maya	GLS	31	1	1		
	Means to become beyond the attributes of Maya	GLS	37	1	1		
	Shree Krishna is beyond the attributes of Maya	V	18	1	9		
	Akshardham is beyond the attributes of Maya	GLS	31	1	1		
Bhagwad-Gita	Reason why salvation is not attained despite listening to Bhagwad-Gita or Shreemad-Bhagwat	V	12	1	5		
Bhagwat-dharma	<i>The religious decree associated with God. Also referred to as Ekantik Dharma.</i>						
Bhagwat religion	Means of attaining Bhagwat religion	GFS				54	1
	Characteristics of Bhagwat religion	GFS				54	1
	Bhagwat religion and religious decree are the same	V				3	1
	Prudence required to resort to the Bhagwat religion	GLS	24	1	1		
	Means of not falling from the Bhagwat religion	GLS	24	1	1		
	Means of maintaining the Bhagwat religion	GLS				24	1
	Characteristics of the Bhagwat religion	GLS				24	1
Bhaichand	God's regard for Bhaichand	GMS	59	1	3		
Bhakti	Description of when God gave darshan to Bhakti and Dharma	Partharo					11
Bhav	Definition of Bhav	GMS				59	1
Bhuma-purush	Bhuma-purush's alternative name	GFS				66	2
Bhut	<i>The five basic elements; earth, water, light, wind and sky.</i>						
Birth	Means to escape from the cycle of birth and death	GMS				49	12
	Reason why an ascetic's birth becomes futile	GLS	19	1	1		
Birth and death	Means to become free from the cycle of birth and death	S	11	1	1		
	Cause of the cycle of birth and death not being traversed	L	7	1	3		
	Means to renounce the cycle of birth and death	GMS	10	3	3		
	Cause of the cycle of birth and death not receding	GMS	11	1	1		
	Cause of the the cycle of birth and death	Am	3	1	1		
	Means to become free from the cycle of birth and death	Am	3	1	1		
	Reason why the cycle of birth and death persists or not	Am				3	2
	Means to become free from the cycle of birth and death	J	4	1	2		
	Reason for having to be experience birth and death repeatedly for infinitely many ages	GLS	12	1	1		
	Reason why further cycles birth and death do not occur	GLS	18	3	3		
	Cause of facing birth and death	GLS				34	2
	Cause of facing the cycle of birth and death or not	GLS				5	2

		Sec	V	Q	T	R	RQ
Birth and deeds	Divinity of God's birth and deeds	GMS	10	3	3		
Birthplace	Means of forgetting one's birthplace	GFS	37	1	1		
	Means of forgetting one's birthplace	GFS	44	4	4		
Births	Reason for not being able to remember previous births	J	4	1	4		
Bliss	Means of attaining bliss	GFS	43	1	1		
	Means to experience bliss	GFS	78	15	15		
	Means to experience bliss	GFS				78	2
	Description of bliss	GFS				43	2
	Description of the differing bliss using the example of the stars and the Moon	GFS				45	2
	Means of increasing one's bliss	S	17	1	2		
	Description of the differing levels of bliss in the abode	P	1	1	1		
	Means to attain bliss	GMS	13	1	1		
	Means to attain bliss	GMS	33	1	1		
	Means to attain true bliss	GMS				51	1
	Means of understanding whether bliss in nirgun	V	9	1	1		
	Advocation of the bliss experienced through the worship of God	V	16	1	2		
	Reason for attaining a lower category of bliss	GLS	5	3	3		
	Means to attain immense bliss	GLS	5	3	4		
	Reason why bliss is attained or not	GLS	28	6	5		
	Reason for not forgetting the bliss of God	GLS	37	1	1		
	Means to attain God's bliss	GLS	38	2	2		
Blissful	Cause of becoming blissful	GFS	20	2	2		
Body	Description of the body remaining healthy or becoming harmed	GFS	18	1	3		
	Unity between body and universe	GFS	65	2	2		
	Reason why someone shows the power of God when he relinquishes his body	GFS	77	2	4		
	Means to keep the body healthy	GFS				18	1
	Meaning of body	GFS				18	1
	When it can be said that someone has left his body	GFS				1	9
	Characteristics of the functions of the body	GFS				12	11
	Faults of the body	K	3	2	3		
	Reason for Shreeji keeping a body	K	6	4	6		
	Description of the nature of being a body or embodied	K	8	1	1		
	Way in which one becomes divine despite having a body	K				1	3
	Going to Badrik-ashram whilst still in a body	K				10	1
	Benefits of having no regard for one's body	L	17	2	2		
	Means of attaining the abode whilst in the present body	L				7	1
	Reason why immense anguish is experienced when a person relinquishes his body	GMS	33	1	1		

		Sec	V	Q	T	R	RQ
Body (cont...)	Means to control the body	GMS	33	2	3		
	Reason why a body is attained independently	Am	2	1	1		
	Characteristics of entering into God despite being in a physical body	GLS	33	2	4		
	Way in which one attains a body in accordance with God's or His disciples' will	GLS				22	1
	Method of dedicating the body	GLS				13	4
	Means of believing salvation has been attained whilst in this very body	A	2	1	1		
Body to be the soul	Characteristics of someone who considers the body to be the soul	GFS	23	1	1		
Bondage	Means to become free from bondage	GMS	49	1	2		
Born	Reason why someone has to be born again	GMS				4	4
	Reason why someone has to be born again or not	V				1	1
Bound	Cause of the deficiency that results in becoming bound	GMS	27	3	2		
	Means of not remaining bound	GMS	27	2	1		
	Reason why someone does not become bound	V	17	2	2		
	Cause of becoming bound	V				17	1
	Reason why someone becomes bound or not	GLS	28	1	1		
Bound souls	Characteristics of bound souls	S				5	1
Brahm	Understanding of Brahm	GFS	39	1	1		
	Description of the Brahm, i.e. Aatma, as being the lustre of Purushottam	GFS	64	1	1		
	The word Brahm is synonymous to lustre	GFS				45	2
	The word Brahm is synonymous to Krishna	GFS				45	2
	Meaning of the word Brahm	GFS				39	1
	Meaning of the word Brahm	GFS				39	2
	Bhuma-purush referred to as Brahm	GFS				66	3
	Meaning of the form of Brahm	GFS				42	1
	Definition of the form of Brahm	GFS				73	9
	Mul-purush referred to as Brahm	GFS				63	8
	Cause of mistaking Brahm to be superior	GFS				73	10
	Brahm is called power	GFS				45	2
	Brahm described as rays	GFS				41	1
	Brahm is called rays	GFS				45	2
	Reason for describing the form of Brahm as vast	GFS				63	10
	Meaning of Brahm	GFS				63	7
	Definition of Brahm	S				1	1
	Description of the category of Brahm	S				17	4
	Description of Brahm's superiority over Mul-purush	K				10	3
	Definition of Brahm	K				10	2
	Description of Brahm knowledge	L	7	2	6		

		Sec	V	Q	T	R	RQ
Brahm (cont...)	Description of Brahm as being ann-may, mano-may, vignan-may and anand-may	L				7	9
	Characteristics of Brahm	GMS	3	1	2		
	Brahm referred to as the rays	GMS	10	1	1		
	Reason why God is not burdened by Him being Brahm	GMS	13	1	1		
	Ability of Brahm	GMS	20	1	1		
	Means of attaining the virtues of Brahm	GMS	31	1	2		
	Description of Brahm being lustrous due to Par-Brahm's lustre	GMS				3	2
	Way in which to associate with Brahm through contemplation	GMS				31	4
	Definition of Brahm	GMS				22	5
	Definition of Brahm	GMS				59	1
	Despite being in one place, Brahm exists everywhere	V	13	2	2		
	Definition of the Brahm into whom souls merge and then emerge	V				7	1
	Reason for calling Shreejimaraj Brahm	Am				4	2
	Reason why Brahm can and cannot be visualised	GLS	36	2	3		
	Shreejimaraj if referred to as Brahm	Partharo					4
	Description of the category of Brahm	Partharo					19
Brahm status	Definition of the Brahm status	K				1	5
Brahm, that is the embodiment of truth, consciousness and bliss	Brahm, that is the embodiment of truth, consciousness and bliss, referred to as rays	GFS	45	1	1		
	Description of Brahm, that is the embodiment of truth, consciousness and bliss	GFS	45	1	1		
	Brahm, that is the embodiment of truth, consciousness and bliss, referred to as God's own lustre	GFS	45	1	1		
	Meaning of Brahm, that is the embodiment of truth, consciousness and bliss	GFS				45	1
Brahma	Cause of Brahma's hindrance	GFS	23	1	1		
	Greatness of Brahma	GFS	63	3	3		
	Characteristics of someone like Brahma	GFS				33	2
	Reason why Mul-akshar has been referred to as Brahma	GLS				2	6
	Brahma in the form of Mul-akshar	GFS				72	4
Brahma, etc.	Meaning of Brahma, etc.	GFS				8	2
	Way in which to pray to Brahma, etc.	P				4	1
	Reason why Vairaj is referred to as Brahma, etc.	P				2	1
	Reason why someone enters into Brahma, etc.	GMS	38	1	3		
	Cause of attaining the abodes of Brahma, etc.	GMS				38	4
Brahmanand Swami	Reason why Brahmanand Swami asked the question	GFS				49	1
	Regard for Brahmanand Swami	J	2	1	1		
Brahmarshi	Characteristics of a Brahmarshi	GLS	27	2	2		

		Sec	V	Q	T	R	RQ
Brahmchari							
	<i>Ascetics in the Swaminarayan Sampraday, who were Brahmins before initiation. They serve the idols of God in the temple.</i>						
Brahmin							
	<i>A caste within the Hindu ideology. The highest of the four castes.</i>						
Brahm-jyoti	Description of Brahm-jyoti	GFS	7	1	1		
	Description of Brahm-jyoti	K				8	4
Brahm-kalp	Nature of Brahm-kalp	GFS				13	2
Brahm-mahol							
	<i>The abode of any category of Mul-purush, Vasudev-brahm, Mul-akshar or Shreejimaraj.</i>						
	Reason for residing in Brahm-mahol	GFS	56	3	4		
	Means to attain Brahm-mahol	Am	6	2	3		
	Characteristics of Brahm-mahol	Am	6	2	2		
Brahm-may form	Reason for attaining a Brahm-may form	GFS	1	3	3		
	Means of achieving a Brahm-may form	GFS				1	8
Brahm-pur							
	<i>Akshardham - abode of Shreejimaraj. Can also refer to the abode of Brahm.</i>						
	Meaning of Brahm-pur	GFS				74	5
Brahm-rakshas	Reason for acquiring the body of a Brahm-rakshas	GFS	18	1	4		
Brahm-randhra	Benefits of attaining Brahm-randhra	GFS	65	2	2		
Brahm-roop							
	<i>Attaining the qualities of God is referred to as becoming Brahm-roop.</i>						
	Way to believe oneself as being Brahm-roop	GFS				25	3
	Way to become Brahm-roop	GFS				1	1
	Means of becoming Brahm-roop	S	9	3	4		
	Way to understand what is meant by Brahm-roop using an example	L				14	7
	Means for a soul or Vairaj to become Brahm-roop	GMS	31	1	3		
	Means to become Brahm-roop	GMS	34	2	2		
	Means of becoming Brahm-roop	GMS	50	1	1		
	Means to visualise one's soul as being Brahm-roop	GMS	62	3	3		
	Way in which to become Brahm-roop	GLS	10	2	1		
	Invalidation of the notion that one can become Brahm-roop without having upasana for the Murti of God	GLS				36	2
Brahm-sushupti	Reason why someone becomes absorbed into Brahm-sushupti	GFS	64	1	4		
	Description of Brahm-sushupti	GFS				64	6
Brahm-swaroop	Definition of Brahm-swaroop	GFS				71	3
	Means of becoming Brahm-swaroop	GMS	32	1	2		
Brahm-vidya							
	<i>The knowledge of God, which guides souls to attain God.</i>						

		Sec	V	Q	T	R	RQ
C	Brave	Characteristics of a brave disciple	GMS	22	1	1	
	Calm	Means of becoming calm	L	8	9	9	
	Capable	Cause of becoming capable	GFS	62	1	1	
	Causal	Causal devastation	Am	2	1	1	
	Causal devastation	Description of the causal devastation	GFS	12	2	2	
	Causal nature	Description of God's causal nature	L	7	2	7	
	Cause	Description of the cause of lustre, which itself is the cause of all	GMS				31 1
	Cause and effect	Difference between cause and effect	GFS	63	3	3	
	Cause of all	Way in which to understand God as the cause of all	Am	6	1	1	
		God is the cause of all	J	5	1	1	
		Description of God as the cause of all	J				5 1
		God is the cause of all	L	2	2	2	
	Celibacy	Means to strengthen one's celibacy	GFS	73	4	5	
		Characteristics of celibacy	GFS				73 1
		God is pleased with someone who has taken a vow of celibacy	GMS				33 1
		Attainments due to having celibacy	GMS				33 1
		Advocation of taking a vow of celibacy	GMS				33 1
	Celibate	Benefits of the vartamans, such as celibacy, being firm	L	1	3	3	
		Characteristics of a celibate	J	2	1	1	
	Chanting, performing penance, etc.	Place where chanting, performing penance, etc., flourish	S	7	1	2	
	Characteristics	Prohibition of maintaining characteristics that God dislikes	GMS	26	1	1	
	Chariot	Reason for the chariot and horses becoming divine	GFS	66	1	1	
		Reason of describing the chariot and the horses as divine	GFS				66 3
	Chaste devotion	Nature of chaste devotion	GFS	26	1	1	
	Chaste woman	Devotion of a chaste woman	GLS	16	1	1	
		Tendency of a chaste woman	GMS	1	1	2	
	Chastity	Nature of chastity	GMS	5	1	1	
		Cause of chastity being destroyed	GLS	16	1	1	
		Cause of chastity being destroyed	GLS				16 1
	Cherished deity	Way in which someone can be more austere than his cherished-deity	K				10 9
		Way in which to recognise one's cherished deity	GMS				1 2
		Way in which to know one's cherished deity	V	18	1	6	
		Way to recognise the cherished deity	V				18 11
		Description of God in the form of the cherished deity	V				18 16
		Reason why God has been called the cherished deity	V				18 16
		Prohibition of having affection for even those who are as virtuous as one's cherished deity	GLS	16	1	1	

		Sec	V	Q	T	R	RQ
Chidakash							
	<i>The lustre of Shreejimaraj, Akshardham.</i>						
	Pervasiveness of Chidakash	GFS	46	1	1		
	All-sustaining nature of Chidakash	GFS	46	1	1		
	Invariability of Chidakash	GFS	46	1	1		
	Description of Chidakash	GFS	46	1	1		
	Chidakash referred to as Brahm	GFS	46	1	1		
	Description of Chidakash	GFS				46	1
Chid-ghan							
	<i>The lustre of Shreejimaraj, Akshardham.</i>						
	Characteristics of the chid-ghan lustre	K				7	1
Chitt							
	<i>One of the four aspects of thought; the chitt repeatedly contemplates or focuses on objects.</i>						
	Means to control one's chitt	GFS	25	1	2		
	Characteristics of Chitt	GFS				12	7
	Where the chitt resides	K	4	2	2		
	Characteristics of the chitt	K	4	2	2		
	Way in which the universe is seen in the chitt	K				4	1
	Thoughts by which one becomes separate from the chitt	GMS	6	2	2		
	Nature of the chitt	GMS	6	2	2		
Code of conduct							
	Method of understanding the code of conduct	V	18	1	5		
	Description of the scriptures that contain the code of conduct	V				18	10
Collecting food							
	Example of collecting food	GFS	32	2	1		
Comfortable							
	Reason why God feels comfortable or not	L	14	1	3		
Command							
	Circumstances under which a command should not be obeyed	L	6	13	16		
Commands							
	The necessity for commands	GFS	25	1	2		
	Prudence of obeying or not obeying commands	GFS				47	2
	Reason for God's commands remaining new or not	S	2	2	3		
	Prudence of obeying commands	S	2	2	3		
	Reason for not being able to carry out the commands of God	L	4	3	7		
	Reason to disobey commands	L	6	18	21		
	Commands that should be obeyed	L				6	2
	Benefits of obeying God's commands	GMS	6	1	1		
	Reason for not contravening God's commands	V	3	1	1		
	Reason for saying that someone is treacherous to commands	V	18	1	12		
	Means of not contravening God's commands		3	1	1		
Compassion							
	Description of Shreejimaraj's compassion	GFS	10	1	1		
	Reason why both God and disciples have compassion	GLS	3	1	1		
Compassionate							
	Cause of God having no compassion despite Him being compassionate	GMS	60	1	7		
Compassionate nature							
	Description of God's compassionate nature	J	5	1	1		

		Sec	V	Q	T	R	RQ
Complete	Characteristics of someone with a complete determination	V	12	1	4		
Complete disciple	Characteristic of a complete disciple	GFS	19	1	1		
Completely knowledgeable	Characteristics of a completely knowledgeable person	GFS				52	1
	Characteristics of a completely knowledgeable person	GFS	52	1	1		
Components	Reason why disciples are called components of God	GMS				8	2
	Mistake of regarding the incarnations as being components of oneself	As				1	1
Concentrated	Means to keep the mind concentrated	S	2	2	3		
Condemned to hell	Cause of being condemned to hell	GMS	11	1	2		
Conduct	Reason why one's conduct does not remain of the same manner	GLS	24	3	4		
Confused	Definition of being confused	GLS				2	2
Congruency	Congruency with the Murti of God	GMS	14	1	1		
	Characteristics of a congruency with God	GMS				14	1
Congruent with God	Description of being completely congruent with God	GMS	13	1	1		
Conquered the indriyas	Characteristics of someone who has conquered the indriyas	V	17	1	1		
Consecrated food	Prudence to eat consecrated food	GFS	18	1	1		
Consequences	Lord as the bestower of the consequences of one's actions	GFS				65	3
Consequences of one's actions	Cause of experiencing the consequences of one's actions	GFS				65	3
Considering oneself to be a soul	Description of considering oneself to be a soul	GMS	2	1	1		
Constant	Means of attaining a constant contemplation	GMS	4	3	3		
Constant inclination	Benefits of a constant inclination towards God	GFS	1	1	1		
	Means to maintain a constant inclination towards God	K	7	1	1		
	Means of maintaining a constant inclination	GMS	36	1	1		
	Reason for maintaining a constant inclination	GMS	36	2	2		
	Rarity of maintaining a constant inclination	GMS	36	1	1		
	Glory of maintaining a constant inclination	GMS	48	1	7		
Constantly	Means to constantly visualise the Murti	GFS				78	1
Contemplate	Cause of being unable to contemplate	GFS	32	3	3		
Contemplates	Benefits to someone who contemplates	GMS				49	12
Contemplating	Benefits of contemplating about God	GMS	35	1	4		
	Greatness achieved by contemplating	GMS	48	1	1		
	Pleasure derived from contemplating about God	V	16	1	1		
Contemplation	Characteristics of contemplation	S	3	3	3		
	Reason why a constant contemplation is attained or not	GMS	4	3	3		
Contemporary	Definition of a contemporary God	Am				7	1
Contemporary Vedanti	Consequence for a contemporary Vedanti	L	7	3	9		
Content	Means to remain content or not	GMS	51	1	1		
	Cause of not feeling content	GMS	51	2	2		
	Means for ladies to remain content	GMS	51	2	2		

		Sec	V	Q	T	R	RQ
Contented	Means of becoming contented	J	3	2	3		
	Eight means, such as asceticism, to remain constantly contented	GLS	8	1	1		
Contentment	Reason why contentment is not experienced	GMS	12	1	1		
	Reason why someone may abandon his contentment		3	1	1		
Continuous	Benefits of continuous contemplation	J	3	2	3		
	Glory of having continuous contemplation	J	4	1	1		
	Continuous devastation	Am	2	1	1		
Continuous devastation	Description of the continuous devastation	GFS	12	2	2		
Contraction	Description of God's contraction and expansion	L				7	8
Contraction and expansion	Way in which the contraction and expansion occurs	GFS				63	9
Conviction	Benefits of the four types of conviction	GFS	47	2	2		
	Same categories of conviction	GFS	47	3	3		
	Characteristics of a firm conviction	GMS				9	2
	Means of maintaining conviction	GLS	13	1	1		
	Characteristics of someone with conviction	GLS	13	1	1		
	Necessity of having a conviction about the Murti	GMS	16	1	1		
Conviction about the Murti	Characteristics of a conviction about the Murti	GMS				16	1
	Characteristics of a conviction about the religious decree	GMS				16	1
Conviction about the religious decree							
Conviction about the soul	Characteristics of having a conviction about the soul	GFS	8	2	4		
	Characteristics of a conviction about the soul	GFS	23	1	1		
	Description of a conviction about the soul	GFS	47	1	1		
	Benefits of having a conviction about the soul	GFS	61	1	1		
	Characteristics of a conviction about the soul	GFS				73	7
	Understanding of a sadhu that has a conviction about the soul	S	10	2	4		
	Reason why one develops a conviction about the soul	S	15	1	1		
	Characteristics of having a conviction about the soul	S				11	1
	Characteristics of having a conviction about the soul	S				12	1
	Characteristics of a conviction about the soul	L	1	8	8		
	Equal importance of a conviction about the soul, affection and servitude	GMS				62	4
	A devout person is superior to someone who possesses only a conviction about the soul	V	17	2	2		
	Way in which to develop a conviction about the soul	J	1	2	2		
	Reason why a conviction about the soul becomes disturbed	GLS	20	2	2		
	Reason why a conviction about the soul remains in an individual	GLS	22	1	1		
	Details of a superior and inferior types of conviction about the soul	GLS				20	1
	Difference between an ordinary or an extra-ordinary type of conviction about the soul	GFS				19	1
	Nature of a conviction about the soul	GFS				60	3

		Sec	V	Q	T	R	RQ
Conviction about the soul (cont...)	Characteristics of a conviction about the soul	S	1	2	2		
	Benefits of having a conviction about the soul	L	17	2	2		
	Characteristics of someone with a conviction about the soul	GMS	62	3	3		
	Characteristics of someone with a conviction about the soul	GMS				17	2
Conviction for the religious decree	Someone with upasana is superior to someone with a conviction for the religious decree	GMS				35	3
Convictions	Attainment of someone without convictions	GFS	37	1	5		
	Characteristics of someone with convictions	GFS	37	1	3		
Convince	Description of the form assumed by God in order to convince	V				18	14
Corrupt	Cause of becoming corrupt	GFS	18	1	1		
	Characteristics of a corrupt soul	GFS	18	1	1		
Corrupt intellect	Characteristics of someone with a corrupt intellect	GLS	32	2	3		
Corrupted	Cause of becoming corrupted	K	10	2	6		
	Cause of becoming corrupted	K				10	8
Cosmos	Description of Mul-purush as being the cosmos	GFS				63	4
	Description of the cosmos as being the form of Akshar	GFS				63	10
	Description of the cosmos as being the form of Akshar	GFS				73	8
	Description of the hierarchical multitude of entities in the cosmos	GFS				72	3
	Reason why the cosmos is seen to be the same in all directions	GMS				42	4
Cosmoses	Way in which God is visible in the cosmoses	L	4	1	1		
	Way in which the cosmoses exist	L				2	2
	Reason for regarding the cosmoses to be the size of atoms	GMS	42	1	1		
	Differences in the way the cosmoses and Akshardham exist	GMS				42	4
	Reason why God assumes a body within each of the cosmoses	Am	5	2	2		
	Reason for not being able to see what is happening in the other cosmoses	J	4	1	4		
Courage	Reason for losing courage	GFS	25	1	1		
	Characteristics of courage		2	1	1		
Courageous	Description of being courageous	GMS	5	1	1		
Cowardice	Cause of cowardice	GFS	25	1	1		
Creation	Description of creation	GFS	12	2	2		
	Hierarchy of creation	GFS	41	1	1		
Creation, etc.	Reason for causing creation, etc.	K	1	3	3		
Creations	Meaning of creations	GFS				33	5
Creator	God is the creator of all	Am	7	1	2		
	Description of God as the creator	GLS	32	2	2		
Creator of all	God is the creator of all	L	2	2	2		
Cursed	Reason why Nar-Narayan was cursed	Partharo					10

			Sec	V	Q	T	R	RQ
D	Dahar-vidya	Characteristics of Dahar-vidya	GFS	46	1	1		
		Characteristics of Dahar-vidya	GFS				46	3
	Damodar	God's regard for Damodar	GMS	59	1	3		
	Darkness	Description of Maya's darkness	GFS				66	1
	Darshan							
	<i>Looking with reverence and devotion at the Murti of God, His eminent sants or scriptures</i>							
		Reason why someone would not be capable of having God's darshan	GFS	72	2	4		
		Reason why one should not be greedy for the Lord's darshan	GFS	78	10	10		
		Way to achieve darshan	GFS				1	5
		Prudence of performing darshan	S	2	2	3		
		Reason for contemplating about God's darshan	S	3	3	3		
		Reason why darshan is forgotten or not	S	5	3	4		
		Reason for not craving God's darshan	K	11	2	2		
		Reason why one should not have affection for God's darshan	L	6	12	14		
		Cause of never attaining God's darshan	V	14	1	2		
		Means of having the darshan of God	Am				1	3
	Darshan, etc.	Benefits of darshan, etc.	S	5	3	4		
		True glory of darshan, etc.	S	5	3	4		
		Description of the benefits of performing darshan, etc.	S				5	3
		Benefits of performing darshan, etc.	J	4	1	1		
	Dear	Characteristics of a disciple who is dear to God	GMS	1	1	3		
	Death	Cause of one's death being pleasant or unpleasant	GFS	77	2	3		
		Means of not fearing death	L				2	1
		Means of becoming free from the fear of death	L	2	1	1		
	Deceit	Way in which to recognise deceit	L	5	2	2		
		Way in which to recognise deceit	L	16	4	4		
	Deceitful	Characteristics of a deceitful person	L	5	1	1		
	Decline	Means to not decline in the Satsang	GFS	54	1	1		
	Declining	Cause of declining or progressing	GFS	53	1	1		
	Deeds	Reason why previous bad deeds cannot afflict a person	GFS	72	1	1		
		Prohibition of placing emphasis on deeds	GFS	78	1	1		
		Description of previous evil deeds	GFS				72	1
		Reason for the difference between rajas, etc. deeds	GMS	45	2	3		
		Consequence of rajas, etc. deeds	GMS	45	2	2		
		Reason why a soul who performs deeds is said to become merged	J				1	2
		Definition of deeds	J				1	3
		Characteristics of sinful and meritorious deeds	GLS				14	1
		Means to destroy sinful deeds	GLS				14	1
	Deep sleep state	Reason why the deep sleep state ceases	GFS	65	3	3		

		Sec	V	Q	T	R	RQ
Deep sleep state (cont...)	Dream and wakeful states within the deep sleep state	S	6	1	1		
	Characteristics of the deep sleep state	S	6	1	1		
	Means to traverse the deep sleep state	J	1	1	1		
	Cause of not being able to traverse the deep sleep state	J	1	1	1		
Defect	Cause of one's defect	GFS	24	2	5		
Deficiencies	Means to eradicate deficiencies	S	11	3	4		
Deficiency	Cause of deficiency persisting in a disciple	GFS	20	2	2		
	Characteristics of having deficiency in one's vow of remaining free from lust	GMS				13	11
Degenerates	Reason why someone ultimately degenerates	GFS				36	2
Deities	Definition of deities	GFS				37	6
	Meaning of being equivalent to deities	K				9	2
	Reason for God to incarnate amongst the deities	P				4	2
	Purpose of manifesting through deities and incarnations	GMS				19	3
	Description of how the deities come to perform darshan	J	5	1	3		
Deities, etc.	Cause of residing in the abodes of deities, etc	GFS	37	1	5		
Deity	Cause of becoming a deity	GFS	56	3	4		
	Reason why someone becomes a deity or human	S	11	2	3		
	Meaning of the word deity	GFS				67	1
	Meaning of the term deity	GFS				56	5
Deliberation	Characteristics of deliberation	S	3	3	3		
Deluded person	Understanding of a deluded person	P	7	1	1		
Demerit	Command to perceive demerit	GFS	53	1	1		
	Rules for perceiving demerit or not	GFS				36	2
	Means of not having demerit	K	9	2	2		
	Cause of having demerit towards a sant	L	8	1	1		
	Perceiving demerit in God or not	GMS	17	2	2		
	Reason for not having demerit for others	GMS	44	1	2		
	Reason why someone who demerits God only attains the abodes of deities	GMS				46	3
	Reason for someone to demerit Shreeji	GMS				46	1
	Means of eliminating the demerit towards others	J	3	2	3		
	Consequences of having demerit towards others	J	3	2	3		
	Someone who does not demerit God is superior to someone with religious decree or asceticism	GLS	11	4	4		
	Reason why one should demerit a disciple	GLS	21	1	3		
	Command to not demerit disciples	GLS	21	1	3		
	Command to demerit certain individuals	GLS	21	1	3		
	Difference between someone who does and does not demerit others	GLS	35	2	2		
	Reason why one may demerit a sadhu	GLS	39	1	2		

		Sec	V	Q	T	R	RQ
Demerits	Reason why God demerits an ascetic	GLS	19	1	1		
Demon	Characteristics of a demon	GFS	77	1	1		
	Reason for considering someone to be a demon	GFS				36	2
	Reason why someone does not cease being a demon	GLS	22	2	5		
	Reason why someone becomes a demon	GLS	22	2	6		
	Reason why people become either a male or a female demon	GLS	22	2	5		
	Characteristics of a demon	GLS	35	4	5		
Demonic	Characteristics of a demonic person	GMS	44	1	3		
	Means to destroy demonic nature	V	7	1	1		
	Cause of becoming demonic	V	15	1	2		
	Cause of, and occasion when, someone becomes demonic	V				15	2
	Characteristics of a demonic person	GLS	14	3	4		
	Way in which to recognise a demonic person	GLS	14	4	5		
	Means for a demonic person to attain the highest status	GLS	14	5	6		
	Means for a demonic person to become angelic	GLS	14	5	6		
Demonic soul	Characteristics of a demonic soul	GLS	39	1	4		
Demons	Cause of becoming a king of demons	GFS	35	3	4		
	Means for demons to attain salvation	GLS	35	4	5		
	Description of when God killed the demons	Partharo					12
Depraved	Reason for calling someone depraved	GFS				56	10
Desire	Cause of not having desire	GFS	73	5	8		
Desires	Same desires arise in both states	GLS	18	1	1		
Desirous	Description of the love of a desirous disciple	K				10	5
	Description of the attainment of a person who is desirous	GMS				67	1
	Means for a desirous disciple to eliminate worldly desires	Am				5	2
	Description of what is attained by a desirous disciple	Am				7	4
	Description of the attainment for a desirous disciple	GLS	5	3	4		
	Characteristics of a desirous disciple	GLS	5	3	4		
Desirous disciple	Desirous disciple described as someone who has affinity for Maya	S				2	2
Desirous of prowess	Characteristics of someone who is desirous of prowess	I-As	1	2	3		
Desirous of salvation	Eventuality of someone who is desirous of salvation	K	1	5	6		
	Characteristics of someone who is desirous of salvation	I-As	1	2	3		
Despicable	Reason for calling someone despicable	GFS				56	10
Destined for hell	Reason why someone becomes destined for hell	J	4	2	5		
Destiny	Reason why one's destiny becomes favourable	GFS	58	2	2		
	Characteristics of an evil or good destiny	GFS				58	3
Detachment	Characteristics of the best, moderate and lowest categories of detachment	GFS	2	1	1		

		Sec	V	Q	T	R	RQ
Detachment (cont...)	Reason that detachment is developed	GFS	8	1	3		
	Reason for developing detachment	GFS	12	2	2		
	Necessity for having detachment	GFS	19	1	1		
	Description of a conviction towards detachment	GFS	47	1	1		
	Virtues and flaws of someone with a conviction towards detachment	GFS	47	2	2		
	Means of attaining detachment	GFS	56	3	4		
	Cause of one's detachment being tainted	GFS	56	2	3		
	Nature of strong detachment	GFS	56	2	3		
Deteriorates	Reason why someone deteriorates	GMS	28	1	4		
Determination	Examination of one's determination	GFS	24	1	3		
	Cause of having or not having determination	GFS	51	1	1		
	Benefits of having determination	GFS	62	1	1		
	Nature of determination	GFS	62	1	1		
	Characteristics of a perfect determination	GFS	63	5	6		
	Benefits of having determination	GFS	63	5	6		
	Reason for saying that a person has no determination	GFS	68	1	1		
	Means of developing a steadfast determination	GFS	70	4	4		
	Cause of determination diminishing	GFS	70	4	4		
	Cause of scepticism in one's determination	GFS	70	4	4		
	Characteristics of having determination in God together with an understanding of His greatness	GFS	72	3	5		
	Characteristics of having determination in God without an understanding of His greatness	GFS	72	3	5		
	Immense strength of determination	GFS	72	1	1		
	Benefits of having determination	GFS	73	5	10		
	Characteristics of determination together with an understanding of God's greatness	GFS	75	2	2		
	Characteristics of determination without an understanding of God's greatness	GFS	75	2	2		
	Benefits of having determination	GFS	77	1	1		
	Characteristics of a perfect determination	GFS	78	2	2		
	Benefits of determination	GFS	78	3	3		
	Nature of determination	GFS				25	1
	Characteristics of determination	GFS				51	3
	Means of retaining an unfaltering determination	S	13	1	1		
	Means to make one's determination unfaltering	S	13	1	3		
	Cause of losing determination	S	13	1	2		
	Characteristics of how determination occurs in the indriyas, antah-karans and soul	K	1	2	2		
	Characteristics of the determination that occurs in the soul	K	1	2	2		
	Way in which determination occurs	K	1	1	1		

		Sec	V	Q	T	R	RQ
Determination (cont...)	Eventuality of someone with determination	L	3	1	3		
	Characteristics of someone with determination	L	3	1	2		
	Advocation of having determination	L	6	2	3		
	Means of improving one's determination	L	12	3	3		
	Characteristics of the lowest, the moderate and the best kind of savikalp determination	L	12	1	1		
	Characteristics of the lowest, the moderate and the best kind of nirvikalp determination	L	12	1	1		
	Cause of differing types of determination	L	12	2	2		
	Cause of one's determination receding	L	17	2	3		
	Benefits of having determination	L	17	2	2		
	Characteristics of complete determination	L	18	1	2		
	Cause of immaturity remaining in one's determination	L	18	1	1		
	Characteristics of someone with determination	L	18	1	2		
	Names of disciples who had determination together with an understanding of God's greatness	L				3	1
	Understanding of someone who has moderate and lowest types of determination	L				12	2
	Means of improving one's determination	L				12	4
	Characteristics of a mature determination	L				18	6
	Three types of savikalp determination	L				12	1
	Characteristics of the immensely great type of nirvikalp determination	L				12	1
	Three types of nirvikalp determination	L				12	1
	Cause of having an immature determination	P	4	1	1		
	Means of attaining determination	P	4	1	1		
	Characteristics of someone with and without determination	GMS	66	6	6		
	Characteristics of a perfect determination	GMS				9	3
	Characteristics of determination	GMS				61	2
	Reason for developing a firm determination	V	12	1	1		
	Benefits of having determination	V	12	1	1		
	Means of ensuring that one's determination does not waver	Am	6	1	1		
	Way in which to attain a supreme determination	Am	7	1	1		
	Consequence of having a deficiency in one's determination	GLS	28	2	2		
	Determination together with a knowledge of greatness		3	1	1		
	Characteristics of a perfect determination	GFS	63	2	2		
	Characteristics of a deficiency in one's determination	GFS	63	1	1		
Detest	Reason why God may detest a compassionate person	GMS	28	1	1		
Detriment	Reason why detriment occurs	GLS	39	1	2		
Devastation	Reason why God does not grant salvation at the time of devastation	GMS	64	2	3		
Devilish intelligence	Means by which a devilish intelligence is not developed	GFS	35	3	4		

		Sec	V	Q	T	R	RQ
Devoid of desires	Characteristics of a disciple who is devoid of desires	GLS	5	3	4		
Devoid of greed	Means of becoming devoid of greed	GFS	58	4	4		
Devoid of lust	God is pleased with someone who is devoid of lust	GMS	33	1	2		
	Means to strengthening one's vartman of being devoid of lust	GMS	33	2	3		
	Advocation of the vartman of being devoid of lust	GMS	33	1	2		
	Requirement of the religious decree of remaining devoid of lust in those who are senior	GMS	39	1	2		
Devotion	Reason for developing devotion	GFS	12	2	2		
	Period of benefitting from devotion	GFS	18	1	4		
	Means to strengthen one's devotion	GFS	29	1	1		
	Description of devotion	GFS	40	2	2		
	Conviction towards devotion	GFS	47	1	1		
	Virtues and flaws of someone with a conviction towards devotion	GFS	47	2	2		
	Means to intensify one's devotion	GFS	53	1	1		
	Cause of devotion being tainted	GFS	56	2	3		
	Nature of a strong devotion	GFS	56	2	3		
	Benefits of the strength of one's devotion	GFS	72	1	1		
	Means to keep one's devotion unfaltering	GFS	78	25	25		
	Forbiddance of an ordinary and extraordinary kind of devotion	GFS				19	1
	Description of the flaws of someone with a conviction towards devotion	GFS				47	2
	Characteristics of devotion	GFS				72	1
	Characteristics of devotion	GFS				75	1
	Cause of devotion being destroyed	S	5	1	2		
	Attainment of someone who has resolute devotion	K	1	5	5		
	Characteristics of devotion	L	14	1	2		
	Superiority of devotion	GMS	10	3	3		
	Benefits of devotion	GMS	10	3	3		
	Characteristics of devotion	GMS	10	3	3		
	Means to never fall from devotion to God	GMS	15	2	2		
	Means of developing an unfaltering devotion	GMS	19	1	2		
	Cause of devotion becoming like that of a prostitute	GMS	19	1	2		
	Prominence of devotion	GMS	26	1	3		
	Cause of devotion not developing	GMS	27	3	4		
	Means that are helpful in performing devotion	GMS	32	1	3		
	Reason why God likes some kinds of devotion and not others	GMS	52	1	3		
	Fault for someone who is following the path of devotion	GMS	65	1	3		
	Prohibition of having asceticism and knowledge about Brahm without devotion	GMS	65	1	2		

		Sec	V	Q	T	R	RQ
Devotion (cont...)	Means of strengthening one's devotion	GMS				19	6
	Nature of the knowledge about the soul, religious decree and asceticism that cause a hindrance in one's devotion	GMS				26	1
	Superiority of devotion	GMS				10	3
	Definition of devotion	GMS				28	2
	Means to attain devotion together with an appreciation of God's greatness	V	3	3	3		
	Importance of devotion	V	3	1	1		
	Reason for considering devotion to be demonic	V	11	2	3		
	Characteristics of devotion	V	17	2	2		
	Benefits of devotion	J	3	2	2		
	Characteristics of devotion	J	3	2	3		
	Characteristics of devotion	J	4	1	1		
	Means to develop devotion together with knowledge of God's greatness	GLS	5	2	2		
	Means to avoid hindrances in devotion	GLS	5	1	1		
	Reason for God becoming immensely pleased by one's devotion or not	GLS	6	1	1		
	Immensely big hurdle to devotion	GLS	8	1	2		
	Cause of devotion becoming false	GLS	9	1	1		
	Reason for saying one of the nine kinds devotion is the best	GLS	14	6	7		
	Reason for saying that someone's devotion is like that of a prostitute	GLS	16	1	1		
	Devotion and the Bhagwat religion are equal	GLS	21	1	1		
	Reason for describing devotion as containing tamas attributes	GLS	25	1	1		
	Characteristics of someone who has a desire to perform devotion	GLS	27	2	2		
	Means to develop a definite devotion	GLS	33	3	6		
	Cause of obstacles arising in devotion	GLS	33	3	6		
	Benefits of devotion	GLS	38	1	1		
	Means to develop devotion together with knowledge of God's greatness	GLS				5	1
	Rules for someone with a propensity for devotion in order to recede lustful, etc. thoughts	GLS				2	4
	Command to perform selfless devotion	GFS	21	1	3		
	Means of intensifying one's devotion	GFS	58	4	4		
	Cause of devotion emerging	L	9	1	1		
	Characteristics and benefit of devotion	L				9	1
Devotional songs	Prudence of knowing which devotional songs should be sung	L	6	19	22		
	Prudence of which devotional songs should be sung or not	GMS	35	1	5		
Devout disciple	Characteristics of a devout disciple	GFS	15	1	1		
Devout servant	Characteristics of a devout servant	GFS	14	2	3		
Devram	Regard for Devram	GLS	1	1	2		

		Sec	V	Q	T	R	RQ
Dharma-kul							
	Can refer to Shreej Maharaj Himself, or the family, which observes the rules descending from Dharmadev, Shreej Maharaj's father.						
	Definition of Dharma-kul	GFS				1	8
	Way in which Dharma-kul was established	V	18	1	3		
	Way in which Dharma-kul was established	V				18	8
Dhruv, etc.	Principal of the example of Dhruv, etc.	GFS				56	12
Diamond	Method of cutting a diamond with another diamond	GFS				51	4
Diet	Means to control the diet	GLS	32	1	1		
Different	Description of the four different eternal entities	GMS	31	2	5		
Difficult questions	Nature of difficult questions	V				5	2
Dim	Characteristics of someone with a dim intellect	GLS	2	1	1		
Diminishes	Reason why someone diminishes	V	12	1	2		
Dire misery	Means of being protected from dire misery	J	5	1	1		
Discard	Reason why God makes a person discard all immorality	GMS	66	7	7		
Disciple	Where a disciple resides during the devastation	GFS	12	2	2		
	Rarity of becoming a disciple	GFS	14	1	1		
	Characteristics of an immature disciple	GFS	21	1	5		
	Characteristics of a capable disciple	GFS	27	1	1		
	Characteristics of an incapable disciple	GFS	31	1	1		
	Characteristics of a superior disciple	GFS	31	1	1		
	Prudence of understanding the differences between an insignificant and great disciple	GFS	31	2	3		
	Understanding of a disciple	GFS	31	2	3		
	Description of the senses of a disciple	GFS	32	1	1		
	Reason for a disciple to experience pleasure or miseries	GFS	34	2	4		
	Benefits of having the darshan of a disciple	GFS	37	1	5		
	Means to become a disciple	GFS	49	1	1		
	Reason for becoming a disciple	GFS	49	1	1		
	Reason for not calling someone a disciple	GFS	49	1	1		
	Benefits of associating with a disciple	GFS	54	1	1		
	Characteristics of a humble disciple	GFS	56	2	3		
	Characteristics of the best, the moderate and the lowest types of disciple	GFS	72	4	6		
	Understanding of a fickle disciple	GFS	72	2	3		
	Characteristics of a perfect disciple	GFS	72	2	4		
	Understanding of a disciple	GFS	72	2	3		
	Religious decree of a disciple	GFS	72	2	4		
	Reason why God does not get along with a disciple	GFS	76	1	1		
	Attainment of a disciple	GFS	77	2	5		
	Characteristics of a superior and inferior disciple	GFS	78	13	13		

		Sec	V	Q	T	R	RQ
Disciple (cont...)	Description of the divine nature of a disciple	GFS				63	2
	Characteristics of a superior and an inferior disciple	S	3	1	1		
	A disciple can eliminate his lethargy and infatuation	S	14	2	2		
	Characteristics of an inferior disciple	S	15	1	1		
	Characteristics of a superior disciple	S	15	1	2		
	Characteristics of a perfect disciple	K	6	4	7		
	Characteristics of an incomplete disciple	K	9	2	2		
	Reason why a disciple endures a bad period	K	10	1	1		
	Way in which a disciple attains ability	K	10	1	4		
	Reason why a disciple may be superior or not	K				10	4
	Eventuality of a disciple	L	3	1	2		
	Advocation of having allegiance for a disciple	GMS	5	1	2		
	Characteristics of an ardent disciple	GMS	9	1	3		
	Characteristics of an ardent disciple	GMS	9	1	4		
	Characteristics of a disciple	GMS	10	3	3		
	Consequence of perceiving demerit in a disciple	GMS	11	1	4		
	Characteristics of a cowardly disciple	GMS	22	1	1		
	Characteristics of a complete disciple	GMS	26	1	3		
	Characteristics of a disciple	GMS	26	1	1		
	Characteristics of a disciple	GMS	26	1	2		
	Advocation of the devotion, in the form of service, of a disciple	GMS	28	1	3		
	Benefits of serving a disciple	GMS	28	1	4		
	Characteristics of a true disciple	GMS	38	1	1		
	Consequence of serving or betraying a disciple	GMS	40	1	2		
	Reason for honouring a disciple	GMS	40	1	3		
	Characteristics of an eminent disciple	GMS	41	1	1		
	Characteristics of an ardent disciple	GMS	44	1	3		
	Characteristics of a true disciple	GMS	57	1	3		
	Characteristics of a disciple	GMS	60	1	3		
	Characteristics of a disciple	GMS	60	1	6		
	Characteristics of a great disciple	GMS	61	1	2		
	Means to remaining a disciple	GMS	62	3	4		
	Description of the attainment for a disciple whilst alive and after death	GMS	66	7	7		
	Reason for considering a disciple to be a demon	V	11	2	3		
	Reason for saying that someone is not a disciple	V	18	1	14		
	Means of becoming a disciple	V	19	1	1		
	Characteristics of an eminent disciple	V	20	1	1		
	Description of a superior disciple	Am	2	1	1		

		Sec	V	Q	T	R	RQ
Disciple (cont...)	Characteristics of the highest, the intermediate and the lowest category of disciple	As	1	2	3		
	Endeavours that are worthwhile for a disciple	GLS	7	1	3		
	Reason for likening a disciple to a rabid dog	GLS	12	1	1		
	Destiny of a disciple	GLS	13	1	2		
	Superiority of the disciple, i.e. Gopalanand Swami	GLS	21	1	6		
	Characteristics of a strong disciple	GLS	21	1	7		
	Contempt for someone who criticises a disciple	GLS	21	1	4		
	Reason for not describing a disciple as ardent	GLS	22	2	4		
	Cause of not becoming a disciple	GLS	22	2	5		
	Description of the propensity of disciples	GLS	24	3	4		
	Characteristics of an ardent disciple	GLS	25	1	2		
	Characteristics of a disciple	GLS	35	4	5		
	Characteristics of a disciple	GLS	39	1	3		
	Reason why God has said Vaishnav disciples are His relatives and of His own caste	GLS				21	5
	Characteristics of a disciple	GLS				2	1
	Characteristics of a courageous disciple	L	2	1	1		
Disciples	Greatness of disciples	GFS	37	1	5		
	Description of the superiority of disciples	K				9	2
	Reason for recognising disciples	GMS	17	2	2		
	Reason for understanding the greatness of disciples	GMS	17	2	2		
	Advocation of serving disciples	GMS	28	1	5		
	Benefits of taking the patronage of disciples	GMS	62	4	5		
	Villages from where disciples are from	GMS				59	2
	Reason why God perceives all disciples to be equal	GMS				13	4
	Reason for describing disciples as being beyond the attributes of Maya	GMS				43	1
	Description of the status of disciples	GMS				24	1
	Description of performing devotion to disciples	GMS				28	1
	Kaal is more influential than the past deeds of disciples	V	6	1	2		
	Facts that should be known by disciples	V	18	1	1		
	Glory of disciples	V	19	1	1		
	What should be eliminated and assimilated by disciples	Am	5	3	3		
	Regard for disciples	J	5	1	1		
	Glory of disciples	GLS	2	1	2		
	Way in which God does not reside in a murtiman form within disciples	GLS				37	1
	Characteristics of the four types of disciples	GFS				56	1
Disciples'	Cause of taking notice of other disciples' faults	GMS	66	1	1		

		Sec	V	Q	T	R	RQ
Discontented	Reason why someone remains discontented	J				3	2
	Reason why someone is discontented	GLS	34	1	1		
Discontented person	Description of a discontented person	J	3	1	1		
Discourses	Reason for not listening to discourses	GFS	9	1	1		
	Characteristics of a person from whom discourses should not be heard	GFS				9	1
	Discourses that should not be listened to	L	6	9	11		
Discourses and narratives	Benefits of having affection for discourses and narratives	GLS	24	4	6		
Discourse	Those who deserve to understand a discourse	Am	2	1	2		
Discuss	Command to discuss [a particular topic]	L				18	7
Dislike	Cause of developing a dislike for a sant	L	16	7	6		
	Reason why dislike is developed	L	17	2	3		
	Reason why dislike is developed towards a sant	L	17	2	3		
	Means of not allowing dislike to arise	L	17	3	5		
Displease	Means to displease God	GMS	28	1	4		
Disposition	Cause of a person's disposition becoming good or bad	L	8	4	4		
	Characteristics of someone with an appropriate disposition	J	1	2	2		
Disrepute	Reason of Indra, etc., having to endure disrepute	GFS	23	1	1		
Distant	Reason for becoming distant from God	GFS	18	1	4		
	Reason why someone is close to God despite being distant	GMS	33	1	2		
	Cause of becoming distant from God	GMS	33	1	2		
	Means of not becoming distant from God	GMS	33	1	2		
Distraction	Way in which to remedy any distraction	V	4	2	2		
	Method to remedy any distraction whilst remaining contemplative about the Murti	V				4	2
Distressed	Means to please someone that one has distressed	GMS	27	3	3		
Divergence from the Satsang	Cause of divergence from the Satsang	GFS	6	1	2		
Diverging	Cause of diverging	L				5	2
Divine	Divine attendants	GFS	71	5	5		
	Cause of items offered to God becoming divine	GFS	71	5	6		
	Way that God manifests in a divine form	GFS				63	15
	Reason for body-parts becoming divine	GFS				51	3
	Means of attaining a divine form	GFS				45	2
	Reason why the indriyas, etc., become divine	K	1	5	5		
	Unity of the divine and human sentiments of God	L	18	1	2		
	Prohibition of thinking the body is divine	L				11	2
	Definition of divine Prakruti	GMS				66	2
	God resides in the divine lustre	GLS	30	1	1		
	Divine form of Shreeji and His Muktas	GLS	38	1	1		

		Sec	V	Q	T	R	RQ
Divine and human characteristics	Equivalence of God's divine and human characteristics	GFS				45	2
Divine and murtiman	Method of becoming divine and murtiman	GFS				45	2
Divine form	Means of attaining a divine form	GFS	37	1	5		
	Cause of disciples assuming a divine form	GFS	71	5	6		
	Means of attaining the divine form	GFS				37	5
	Advocation of the divine form	GFS				45	2
	Cause of a disciple becoming a divine form	L	18	1	3		
Divine Murti	God is the divine Murti	K	1	5	5		
	God is a divine Murti	P	7	1	2		
	God is the divine Murti	GLS	33	2	3		
Divinity	Means of maintaining the sense of divinity	S	2	3	3		
	Advocation of God's divinity	K				1	3
	Description of God's divinity	P	4	1	1		
	Advocation of God's divinity	P	7	1	2		
	Advocation of God's divinity	GMS	13	1	1		
	Advocation God's divinity	GFS				8	3
Diwali	<i>The festival associated with rows of lamps to dispel darkness and ignorance, celebrated at the end of each Hindu year.</i>						
Doer of everything	God is the doer of everything	K	10	1	2		
	God is the doer of everything	L	13	2	2		
	God is the doer of everything	GMS	21	2	5		
Donating	When inspiration is regarded as coercion in donating	GMS				21	3
Done	Reason why there remains nothing more to be done	GMS	9	1	5		
Doubting	Reason for not doubting God	GFS	78	17	17		
Doubtless	Reason for not becoming doubtless	GFS	9	1	1		
Doubts	Cause of doubts to occur or not	P	4	1	1		
Downfallen	Means to liberate the downfallen	GFS	37	1	5		
Downfallen person	Characteristics of a downfallen person	GFS				27	6
Drashta	<i>The entity that sees. Generally, Drashta refers to God.</i>						
	Purushottam described as the drashta	GFS	64	1	1		
	Description the hierarchical nature of being drashta	GFS				64	3
Drashta and drashya	Description of the principal of drashta and drashya according to the paroksh scriptures	GFS				64	5
Drashya	<i>The entities that are visualised. Generally, Drashya refers to the physical body and the visible world.</i>						
	Description the hierarchical nature of being drashya	GFS				64	3
Drashya and drashta	Description of drashya and drashta	GFS				64	5
Dream state	Reason why the dream state ceases	GFS	65	3	3		

		Sec	V	Q	T	R	RQ
E	Dream state (cont...)	Means to retain semen in the dream state	GFS	73	4	5	
		Characteristics of the dream state	S	6	1	1	
		Characteristics of the wakeful and deep sleep states within the dream state	S	6	1	1	
		Creations seen in the dream state	GMS	21	2	4	
	Dreams	Reason why objects arise in dreams	GLS	18	2	2	
	Duplicitous person	Characteristics of a duplicitous person	S	4	1	2	
	Dwapar-yug	<i>The third of the four theological ages, lasting 864,000 human years. During this age, people lived for 1000 years and it was during Dwapar-yug that purity and morality declined drastically. See appendix.</i>					
	Dying	Consequence of thinking that the concept of Dying applies to God	Am	4	1	2	
	Earth	Characteristics of the element earth	GFS	12	2	2	
		Significance of the element earth	GFS	51	1	1	
		Reason for Shreeji to come to the Earth	GFS				78 1
	Ecstasy	Cause of ecstasy not remaining	GFS	25	1	2	
		Means to attain God's ecstasy	GFS	34	2	3	
		Cause of experiencing ecstasy	GFS				28 1
		Way to attain ecstasy	GFS				1 1
		Characteristics of ecstasy	GLS				13 3
	Ecstatic	Means to remain ecstatic	GFS	78	11	11	
	Effects	Way in which entities are the effects and causes	L	7	2	6	
	Ego	Means of vanquishing the ego	GFS	8	1	3	
		Cause of developing an ego	J	1	2	2	
	Egotism	Prohibition of egotism	GLS	26	3	4	
	Egotistical	Disapproval of being an egotistical servant	Am	3	2	3	
	Egotistical thoughts	Reason why egotistical thoughts do not recede	GFS	44	4	4	
	Eight-fold yoga	Benefits of the eight-fold yoga	GFS	25	1	2	
	Ekadashi	<i>Literally translates as eleven. The eleventh day of each half of every lunar month is called Ekadashi and special observances and fasts are performed on this day.</i>					
		Description of the fast on Ekadashi	GFS	38	1	1	
		Characteristics of the Ekadashi vows	GMS	8	1	1	
	Ekantik	<i>A devout disciple who has attained a superlative state and performs devotion to God.</i>					
		Means of attaining the Ekantik religion	GFS	60	2	3	
		Characteristics of the Ekantik religion	GFS	60	1	1	
		Characteristics of an Ekantik disciple	GFS	60	1	1	
		Description of the Ekantik religion	GFS	60	1	1	

		Sec	V	Q	T	R	RQ
Ekantik (cont...)	Description of the name Ekantik	GFS				12	17
	Characteristics of an Ekantik disciple	L	6	1	1		
	Characteristics of an Ekantik disciple	GMS	9	1	3		
	Characteristics of an Ekantik disciple	GMS	9	1	4		
	Characteristics of the Ekantik religion	GMS	22	3	4		
	Cause of calling from the Ekantik religion	GMS	46	1	3		
	Death of an Ekantik disciple	GMS	46	1	3		
	Reason for not considering an Ekantik to be God	GMS				49	3
Ekantik devotion							
	<i>A superlative kind of sincere devotion towards God.</i>						
	Characteristics of Ekantik devotion	P	3	2	2		
Ekantik disciple	Characteristics of an Ekantik disciple	GFS	11	2	2		
	Characteristics of an Ekantik disciple	GFS	15	1	2		
	Characteristics of an Ekantik disciple	GFS	38	1	2		
	Characteristics of an Ekantik disciple	GFS	47	3	3		
	Understanding of an Ekantik disciple	GFS	66	1	1		
	Reason for not calling someone an Ekantik disciple	GFS				49	2
	Characteristics of an Ekantik disciple	GFS				27	2
	Means to become an Ekantik disciple	S	11	1	2		
	Characteristics of an Ekantik disciple	S	15	1	2		
	Characteristics of an Ekantik disciple	P	7	1	2		
	Characteristics of an Ekantik disciple	GMS	21	4	8		
	Characteristics of an Ekantik disciple	GMS	22	2	3		
	Description of the religious decree of an Ekantik disciple	GMS	22	3	4		
	Characteristics of an Ekantik disciple	GMS	38	1	2		
	Characteristics of an Ekantik disciple	GMS	48	1	7		
	Characteristics of an Ekantik disciple	GMS	55	1	2		
	Characteristics of an Ekantik disciple	GMS	65	1	3		
	Means to become an Ekantik disciple	V	1	2	3		
	Characteristics of an Ekantik disciple	V	3	2	2		
	Cause of not becoming an Ekantik disciple	As	1	1	1		
	Cause of not becoming an Ekantik disciple	J	4	1	2		
	Means of attaining the salvation of an Ekantik disciple	GLS	13	1	1		
	Characteristics of an Ekantik disciple	GLS	13	1	1		
	Attainment for an Ekantik disciple	GLS	33	2	3		
	Characteristics of an Ekantik disciple	GLS	33	2	3		
	The eventuality of an Ekantik disciple	GFS	21	1	6		
	Characteristics of an Ekantik disciple	GFS	21	1	6		
Ekantik disciples	Understanding of an Ekantik disciples	GFS	66	1	2		
	Ekantik disciples are not found anywhere else except for this Satsang	GMS	21	4	9		

		Sec	V	Q	T	R	RQ
Ekantik disciples (cont...)	There are many Ekantik disciples	GMS	21	4	10		
	Ekantik disciples enter into God	GMS	38	1	2		
Ekantik religion							
	<i>The religion that encompasses the religious decree, spiritual knowledge, asceticism and devotion. Such superlative religion refers to the Swaminarayan Faith.</i>						
Ekantik sant							
	<i>The superlative state of a sadhu or sant, i.e. who has attained the state of an Ekantik.</i>						
	Characteristics of the Ekantik religion	GFS	21	1	1		
Ekantik-mukta							
	<i>One of the three categories of a Mukta of Shreejimaraj.</i>						
	<i>They exist within a human body on the earth and enjoy the bliss of Shreejimaraj.</i>						
	Characteristics of an Ekantik-mukta	GFS				38	1
	Means to become an Ekantik-mukta	GMS				49	5
	Means to become an Ekantik-mukta	GMS				49	6
	Characteristics of an Ekantik-Mukta	J				1	8
Elements	Elements are murtiman	GFS	46	1	1		
	Elements are murtiman	GFS	63	3	3		
	Understanding God with respect to the elements	GFS	63	3	3		
	Sakar nature of the elements	GFS				12	10
	Understanding God with respect to the elements	P	7	1	2		
	Understanding God with respect to the elements	P	7	1	1		
	Elements do not have a soul	GMS	34	1	1		
	Way in which God assumes the elements	GMS				13	9
	Reason for describing those who believe God to be composed of, or separate from, the elements as sinners	GMS				17	1
Eminent person	Characteristics of an eminent person	Am	3	2	4		
Emulated	Reason for saying that someone has emulated God	GFS				18	6
Emulating God	Prohibition from emulating God	GFS	18	1	4		
End of one's life	Means of attaining the abode at the end of one's life	L				7	1
Endeavours	Reason why endeavours end	GMS	13	1	3		
Endless cycle of birth and death	Cause of enduring the endless cycle of birth and death	L	11	1	1		
Enemies	Means to destroy the internal enemies such as lust, etc.	GMS	15	1	1		
Engrossment	Means to attain a state of engrossment	GFS	26	1	1		
Enmity	Consequence of having enmity	GFS	75	1	1		
	Reason why enmity is developed or not	K	9	2	2		
	Benefits of having enmity	J	4	2	5		
	Way in which sentiments of enmity lead to salvation	J	4	2	5		
Entering	Method of entering into Akshar, etc.	GFS	41	1	1		
	Reason for entering into other entities	GMS	38	1	3		
	Characteristics of entering into God	GLS	33	2	3		
Enthusiasm	Means of rejuvenating one's enthusiasm	GFS				15	1

		Sec	V	Q	T	R	RQ
Entities	Description of the five entities	GFS	7	1	2		
	Reason why entities do not reach Akshardham	As	1	1	1		
	Reason why entities were enjoined to the process of creation	As	1	2	2		
	Means for the entities to attain the proximity of God	As	1	2	2		
Entity	Worthiness of each entity	GFS	41	1	1		
Envious	Cause of becoming envious	GFS	24	1	4		
Envy	Prudence of having or not having envy	GFS	4	1	1		
	Characteristics of envy	GFS	71	2	2		
	Cause of envy	GFS	76	1	1		
	Cause of envy	S	8	1	1		
Episodes	Cause of doubts arising or not arising in God's episodes	GFS	23	1	1		
	Way in which to understand God's episodes	GMS				58	2
	Command to sing about God's episodes	GMS				29	1
	Reason for remembering or forgetting God's episodes	GMS				22	1
	Advocation of remembering God's episodes	GMS				29	1
Episodes of God	Purpose of remembering the episodes of God	GFS				3	2
Equilibrium state	Difficulty of traversing the equilibrium state	J	1	1	1		
Equivalence	Means of attaining an equivalence to God	S	11	1	2		
Equivalence of qualities	Equivalence of qualities during the period of endeavouring	GMS				67	4
	Equivalence of qualities after becoming accomplished	GMS				67	4
Equivalent to Akshar	Purush is said to be equivalent to Akshar	GMS				31	9
Erratically	Prohibition of behaving erratically	GLS	26	3	4		
Essence	Description of the essence of all the scriptures	GMS	21	1	3		
	Description of the essence	GMS	50	1	1		
	Description of the essence	GMS				49	11
Eternal	Definition of an eternal God	Am				7	1
	Jeev [i.e. souls], Maya, Ishwar and God are all eternal	GLS	10	2	1		
Eternal salvation	Eternal salvation is only attained after God manifests within this world	GMS				38	4
Eventuality	Cause of one's eventuality being good or bad	GFS	77	2	3		
Everything is destructible	Meaning of the verse 'Everything is destructible'	GFS	71	3	3		
Everything that has a name and shape is Brahm	Meaning of the verse 'Everything that has a name and shape is Brahm'	GFS	71	3	3		
Evil	Cause of being becoming evil	GFS	18	1	4		
	Reason for the intellect becoming evil	GFS	31	2	3		
	Reason why someone becomes evil	GMS	40	1	2		
	Cause of becoming evil	V	12	1	5		
	Cause of evil inclinations never ceasing	GLS	12	1	1		
	Means to destroy exceedingly evil and sinful deeds	GLS	14	2	3		
Evil association	Characteristics of an evil association	GFS	70	1	1		

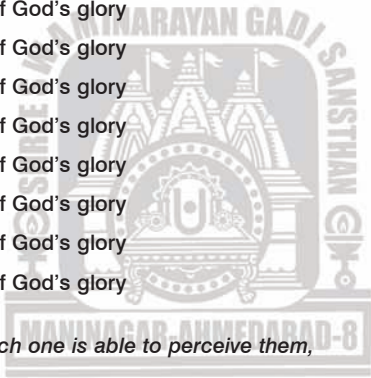
		Sec	V	Q	T	R	RQ
Evil associations	Cause of the strength of evil associations increasing or decreasing	GFS	70	2	2		
	Characteristics of a great person who becomes affected by evil associations	GFS				42	3
	Characteristics of evil associations	GFS				42	3
	Description of evil associations	GMS	18	1	1		
	Consequence of keeping evil associations	GFS	42	1	2		
	Reason why evil associations cannot affect someone	GLS	6	1	2		
Evil person	Characteristics of an evil person	GFS	31	1	2		
Evilness	Description of evilness	GMS	47	1	1		
Exceeding	Hindrane caused by exceeding or falling short of the commands	GLS				24	2
Existence	Characteristics of God's existence	P	7	1	2		
Experiences	Soul experiences	L	15	1	1		
Experiencing the sensations	Command to maintain purity in experiencing the sensations	GFS	18	1	4		
Extraordinary	Reason to become aware of one's extraordinary affection for God	GFS	59	3	3		
	Reason why someone would be unaware of having an extraordinary love for God	GFS	59	2	2		
	Cause of developing an extraordinary love for God	GFS	59	1	1		
	Means to develop an extraordinary devotion	V	3	3	3		
	Characteristics of extraordinary devotion	V	3	2	2		
	Extraordinary characteristics of Purushottam	Am	5	1	1		
	God's 13 extraordinary characteristics	Am				5	1
Extremely evil person	Characteristics of an extremely evil person	GMS	47	1	1		
Extremely intelligent	Characteristics of an extremely intelligent person	GFS	50	1	1		
	Characteristics of someone who is extremely intelligent	GMS	14	1	2		
Extremely irrational person	Characteristics of an extremely irrational person	GMS	57	1	3		
Extremely wicked	Reason for calling a Vedanti an extremely wicked person	GMS	19	1	2		
F							
Faith	Reason why faith becomes very strong	S	5	1	2		
	Characteristics of faith	S				12	1
	Characteristics of faith	S				11	1
	Means of strengthening one's faith	GMS	16	7	7		
Faithfully devoted to God	Characteristics of someone who is faithfully devoted to God	As	1	2	3		
Fallen	Roads that should be taken and fallen from	GMS	3	1	1		
Falling	Cause of falling from the abode	GFS	35	3	4		
	Cause of falling	L	17	3	4		
	Cause of falling	L				17	2
	Two ways of falling from the path of God	GLS	28	1	1		

		Sec	V	Q	T	R	RQ
Falling (cont...)	Definition of falling and colliding	GLS				24	1
Family	Abandoning one's family	L	3	1	1		
Family members	Means to sever relations with family members	GMS	32	1	1		
Far	Cause of God being near despite being far	S	10	2	4		
	Means of not remaining far from God	S	10	2	4		
	Means of not remaining far	S				10	2
	Means of being close despite being far	K	11	2	2		
	Means of not remaining far from God	K	11	2	2		
Faultless	Means of becoming faultless	GFS	24	1	4		
Faults	Cause of perceived faults persisting	GFS	24	1	4		
	Cause of faults	GFS	56	2	3		
	Cause of faults being perceived	GFS	73	5	7		
	Means to become free from faults	GFS	73	5	7		
	Means of eliminating the perception of faults in others	GFS				67	2
	When to perceive and not perceive faults	GFS				16	1
	Reason why the perception of faults in others resides in one's heart	S	18	3	5		
	Means of eradicating faults	K	3	2	3		
	Reason why faults are perceived	L	17	5	8		
	Reason for discerning one's own faults	GMS	66	1	1		
	Means to avoid acknowledging the faults of others	V	11	4	5		
	Consequence of having a mentality of perceiving faults	V	12	1	2		
	Reason why faults are not noticed in someone else	GLS	1	1	2		
	Cause of faults being perceived in Shreeji	GFS				24	5
Fear	Reason for Shreejimaraj having fear	GMS				55	1
	Way in the mind is joined through fear	GLS				14	2
Fearless	Method of becoming fearless	GFS				45	2
	Means to attain a fearless status	GMS	49	1	2		
	Means to become fearless	V	12	1	1		
Fearlessness	Meaning of fearlessness	GFS				42	4
	Way to attain the state of fearlessness	GFS	42	1	3		
Fickle	Fickle disciple	GMS	57	1	3		
Fiendish person	Characteristics of a fiendish person	GFS	62	2	2		
Final devastation	Definition of the final devastation	GFS	12	2	2		
	Nature of the final devastation	GMS				64	2
	Definition of the final devastation	Am	2	1	1		
Final moments	Reason for thinking good thoughts during one's final moments	GFS	77	2	5		
Final thoughts	One's final thoughts, determine one's attainment after death	GFS	14	2	2		
Fire	Characteristics of the element fire	GFS	12	2	2		

		Sec	V	Q	T	R	RQ
Firm	Benefits of having a firm determination	V	5	1	1		
Firm faith	Reason for having a firm faith	S	9	3	4		
Five grave sins	Means to become free from the consequences of the five grave sins	GMS	60	1	3		
	Means for someone who has committed the five grave sins to attain the abode	GMS				46	4
	Description of the sin that is greater than the five grave sins	GLS	22	2	5		
Five narratives	Benefits of the five narratives	GLS	30	2	3		
	Benefits of the five narratives	GLS				30	2
Flaw	Flaw that should be adopted	L	6	15	18		
Flaws	Means to eliminate thoughts of flaws in God	GFS	78	3	3		
	Means of eliminating flaws	L	6	16	19		
	Means to eradicate flaws	L	16	3	3		
	Cause of thinking that more flaws now exist than previously	GMS	44	1	1		
	Means of eliminating the perception of flaws	L	1	10	10		
Flourish	Means to flourish in the Satsang	GFS	28	1	2		
	Means to flourish	L				5	2
Fool	Understanding of a fool	GFS	37	1	4		
	Characteristics of a fool	GFS	39	1	1		
	Characteristics of a fool	GFS	55	1	2		
	Misunderstanding of a fool	GFS	66	1	1		
	Characteristics of a fool	GFS	73	5	7		
	Understanding of a fool	K	7	4	4		
	Characteristics of a fool	L	8	1	1		
	Characteristics of a fool	L	18	1	2		
	Characteristics of a fool	P	3	1	1		
	Characteristics of a fool	GMS	6	1	1		
	Understanding of a fool	GMS	8	2	3		
	Characteristics of a fool	GMS	18	1	1		
	Understanding of a fool	GMS	21	2	5		
	Characteristics of a fool	GMS	53	1	2		
	Characteristics of a fool	GLS	6	1	2		
	Characteristics of a fool	GLS	27	2	2		
	Understanding of a fool		2	2	2		
Foolish	Characteristic of someone who is foolish	GFS	20	1	1		
Foolish person	Characteristics of a foolish person	S	18	1	2		
Forest	Reason for referring to the forest as Badrik-ashram	Am				4	3
Forests	God's preference to reside in the forests, mountains and jungles	GLS	21	1	3		
Form	Reason of not seeing the form of the deities Agni and Varun	GFS	66	1	1		
	Meaning of the word form	GFS				58	4

		Sec	V	Q	T	R	RQ
Form (cont...)	Reason for God assuming a form	L	7	1	3		
	Prudence of there being a form and a separate entity that is represented by the form	GMS				9	3
Forms	Description of how the forms [of the incarnations] are understood through the indriyas, etc.	L				7	5
	Means to know about the variety of forms of God	V	18	1	7		
Four arms	Purpose of God appearing in a form with four arms	L	4	2	2		
Four types	Description of the four types of salvation	GFS	43	1	1		
Four-armed	Reason for the four-armed form of God	L	11	2	3		
	Difference between the four-armed incarceration and incarnator	L				18	2
Four-fold salvation	Reason why the four-fold salvation is attained	GLS	25	1	1		
Free from all infatuations	Means of becoming free from all infatuations	GMS	1	1	3		
	Characteristics of someone who is free from all infatuations	GMS	1	1	3		
Free from desires	Characteristics of a disciple who is free from desires	GFS	43	1	1		
Free from lust	Characteristics of someone who is free from lust	GFS				73	1
	Means of becoming free from lust	GFS	58	4	4		
	Means of becoming free from lust	GFS	73	3	3		
	Means of becoming free from lust	GFS	73	4	5		
	Advocation of remaining free from lust	L	6	2	2		
Free from passion	Characteristics of someone who is completely free from passion	GFS				73	5
Free from the attributes of Maya	Method of becoming free from the attributes of Maya	GFS	42	1	2		
	Means to become free from the attributes of Maya	GMS	13	1	2		
	Reason for considering someone to be free from the attributes of Maya	GMS	14	1	2		
	Means to become free from the attributes of Maya	GMS	14	1	2		
	Characteristics of Brahm who is free from the attributes of Maya	GMS				14	1
Free from worldly passion	God is pleased with someone who is free from worldly passion	GMS	50	1	4		
Free of desire	Description of the attainment of a disciple who is free of desire	GMS				67	1
Friend	Characteristics of a friend	GLS	21	1	7		
Fruits	Names of the bestower of fruits	S	6	1	2		
Fulfilled	Understanding required to feel fulfilled	GFS	25	1	2		
	Cause of becoming fulfilled	GFS	31	2	3		
	Means to become fulfilled	GMS	48	1	1		
	Means of becoming fulfilled	L	1	7	7		
	Reason why an individual does not believe that he is fulfilled	L	1	6	6		
Fulfilment	Reason why someone attains fulfilment	GMS	59	1	1		
	Means of attaining fulfilment	L	2	1	1		

		Sec	V	Q	T	R	RQ
G	Gains	Reason why someone gains	GMS	40	1	2	
	Garud						
	<i>An eagle with a white head and red wings, and a golden male body.</i>						
	<i>Garud is the vehicle of Shree Vishnu.</i>						
	Ghost	Reason for acquiring the body of a ghost	GFS	18	1	4	
	Glory	Way of understanding God's glory	GFS			51	4
		Description of God's glory	GFS			78	2
		Description of God's glory	GFS			30	1
		Description of God's glory	GFS			31	2
		Description of God's glory	S	9	2	3	
		Reason for having a greater understanding of God's glory	S	17	1	1	
		Benefits of understanding God's glory	S	17	1	1	
		Description of God's glory	S			9	2
		Description of God's glory	S			17	1
		Means of understanding the limitlessness and greatness of God's glory	S			17	1
		Description of God's glory	K	7	4	4	
		Description of God's glory	K	8	1	1	
		Characteristics of someone who understands God's glory	K	9	2	2	
		Benefits of understanding God's glory	K	9	2	2	
		Description of God's glory	K			4	1
		Description of God's glory	L	4	2	3	
		Description of God's glory	L	10	6	8	
		Understanding of someone who knows God's glory	L	17	5	7	
		Description of God's glory	L	17	5	7	
		Description of God's glory	L			4	1
		Description of God's glory	P	1	1	1	
		Description of God's glory	P	4	1	1	
		Description of God's glory	P	7	1	2	
		Description of God's glory	GMS	1	1	3	
		Benefits of understanding God's glory	GMS	4	2	2	
		Certainty of God's glory	GMS	9	1	5	
		Description of God's glory	GMS	17	2	2	
		Description of God's glory	GMS	22	3	5	
		Description of God's glory	GMS	45	2	4	
		Description of God's glory	GMS	53	1	2	
		Benefits of understanding God's glory	GMS	57	1	1	
		Benefits of understanding God's glory	GMS	57	1	3	
		Description of God's glory	GMS	57	1	3	
		Description of God's glory	GMS	59	1	1	
		Description of God's glory	GMS	63	1	6	

		Sec	V	Q	T	R	RQ
Glory (cont...)	Description of God's glory	GMS	64	2	2		
	Description of God's glory	GMS	67	1	1		
	Description of the limitlessness of God's glory	GMS				67	3
	Description of God's glory	V	9	1	1		
	Reason why the true glory is not understood	V	11	3	4		
	Description of God's glory	V	12	1	5		
	Description of God's glory	Am	7	1	1		
	Description of God's glory	J	5	1	3		
	Reason why God dislikes someone even though he understands God's glory	GLS	26	3	4		
	Characteristics of someone who understands God's glory	GLS	28	4	3		
	Benefits of understanding God's glory	GLS	28	1	1		
	Description of God's glory	GLS	28	4	3		
	Method of understanding God's glory	GLS	32	2	2		
	Benefits of understanding God's glory	GLS	33	1	1		
	Description of God's glory	GLS	35	5	6		
	Description of God's glory	GLS	39	1	3		
	Description of God's glory	L	1	8	8		
	Description of God's glory	GFS	63	3	3		
	Description of God's glory	GFS	63	3	4		
	Description of God's glory	GFS	73	5	6		
	Description of God's glory	GFS	74	2	6		
	Description of God's glory	GFS	78	16	16		
							
Gnan-indriyas							
<i>The organs of the 5 sensations, through which one is able to perceive them, i.e. the ears, skin, eyes, tongue and nose.</i>							
God	Reason for never turning towards God	GFS	35	2	3		
	Means of not remaining distant from God	GFS	44	4	4		
	Description of a conviction towards God	GFS	47	1	1		
	Virtues and flaws of Someone with a conviction towards God	GFS	47	2	2		
	Cause of insulting God	GFS	62	2	2		
	Greatness of God	GFS	63	3	3		
	Benefits of associating with someone who has attained a status within the Murti of God	GFS	64	1	5		
	Reason why God assists someone	GFS	70	3	3		
	Reason why God does not enable a person to prosper	GFS	72	1	1		
	Reason why God assumes a body	GFS	72	2	3		
	Greatness of God	GFS	72	2	4		
	Means to please God and His sants	GFS	78	14	14		
	Means to please God	GFS	78	10	10		
	Description of Shreejimaraj being the only God	GFS				56	9

		Sec	V	Q	T	R	RQ
God (cont...)	Way to become engrossed with God through God	GFS				51	4
	Reason for God being likened to Kaal, deeds, nature, Maya or Purush	GFS				62	2
	Method of developing a determination in God, through God	GFS				51	4
	Description of the flaws of someone with a conviction towards God	GFS				47	4
	Reason for understanding the supremacy of God	S	17	1	1		
	Cause of remain close to God or not	S				10	2
	Reason why someone attains the same form as God	K	1	5	5		
	Means of recognising God	K	1	3	3		
	Reason why the universe is seen in God	K	4	2	2		
	Way in which to attain the same form as God	K				1	3
	Cause of disregarding God or not	K				10	8
	Way in which God pervades	K				4	1
	Advocation that there is only one form of God	L	4	2	5		
	Description of Shreej Maharaj as God	L	6	14	17		
	Characteristics of someone who does not fall even when God tries to make him fall	L				17	6
	Incomparable nature of God	P	4	1	1		
	Means of not falling from the path towards God	GMS	4	1	1		
	Means of going to the vicinity of God	GMS	9	1	1		
	Means to preside God in one's heart	GMS	16	1	1		
	Means of having no doubts in the actions of God	GMS	17	2	2		
	Cause of falling from the path to God	GMS	28	1	5		
	Means to develop a strong attachment to God	GMS	29	2	2		
	Characteristics of someone with a strong attachment to God	GMS	29	1	1		
	Means of not becoming distant from God	GMS	33	1	2		
	Benefits of taking the patronage of God	GMS	34	2	2		
	Result of pleasing or displeasing God	GMS	45	2	4		
	Consequence of becoming averse to God or sants	GMS	46	1	3		
	Benefits of contemplating about, and having the darshan of, the Murti of God	GMS	49	1	2		
	Benefits of attaining God	GMS	59	1	1		
	Benefits of taking the patronage of God	GMS	62	4	5		
	Benefits of the darshan of God	GMS	63	1	6		
	Benefits of serving God	GMS	63	1	3		
	Reason why God experiences the sensations	GMS	65	1	1		
	God does not become infatuated with any object	GMS	65	1	1		
	Means to ensure that God and sants do not become secondary	GMS	66	5	5		
	Way in which Shreej Maharaj speaks as God	GMS				64	1
	Cause of not attaining God	GMS				49	2

		Sec	V	Q	T	R	RQ
God (cont...)	Advantages of equally serving God and disciples	V	5	4	4		
	God is more powerful than Kaal or past deeds	V	6	1	2		
	Benefits of associating with God	V	12	1	5		
	Benefits of having admiration for God or His sants	V	14	1	1		
	God or His sadhus will always be present on Earth	V	19	1	1		
	Benefits of recognising God	V	19	1	1		
	Characteristics of the disciple whom it is equally worth serving is it is to serve God	V				5	3
	Reason why God assumes a body like that of a human	Am	4	1	2		
	Way in which God discards His body	Am	4	1	2		
	Characteristics of God	Am	4	1	1		
	Means to stop the mind straying from God	Am	7	1	1		
	Reason why the bliss of God is not attained	I-As	1	1	1		
	Benefits of attaining God	J	1	1	1		
	Means to attain God	J	3	2	3		
	Consequence of having a deficiency in one's worship of God	J	5	1	1		
	Advocation of Shreej Maharaj as being God	J	5	1	1		
	Reason why affection is developed for something other than God	GLS	1	1	1		
	Reason why the lotus feet of God are attained or not	GLS	4	1	1		
	Reason for indentifying with God	GLS	7	1	1		
	Prohibition of having affection for anything other than God	GLS	17	1	1		
	Reason why God becomes displeased	GLS	22	2	6		
	Characteristics of a sant who should be served as if he were God	GLS	26	1	1		
	Way in which the true bliss of God is experienced or not	GLS	27	6	6		
	Form of a disciple is the same as the form of God	GLS	37	1	1		
	Comparision between God and a disciple	GLS	37	1	1		
	Uniqueness of God	GLS	39	1	5		
	God became visible for the salvation of souls	GLS				37	1
	Description of Shreeji as God	GLS				10	1
	Prudence needed to understand God	GFS				56	6
God-like form	Characteristics of having a God-like form	S				14	5
God's	Extraordinary nature of God's bliss	GLS	27	1	1		
	Knowledge of God's Murti	GLS	37	1	1		
God's nature	Description of God's nature	GFS	56	3	4		
God's perspective	Shreeji speaks from God's perspective	GFS				8	2
	Shreeji speaks from God's perspective	GFS				73	2
God's will	Characteristics of behaving or not behaving according to God's will	GFS				76	1
Gold	Gold has the potential to cause attachment	GMS	30	1	1		

		Sec	V	Q	T	R	RQ
Golok							
	<i>The celestial abode of Mul-purush, Shree Krishna.</i>						
	Difference in the bliss between Golok and Prakruti-Purush	L				17	4
	Akshardham described using the word Golok	GMS				19	2
	Definition of Golok	Partharo					1
Good	Means of attaining good	L	6	3	4		
	Means for a soul to come good	GMS	45	2	4		
Good deeds	Characteristics of immensely good deeds	GFS				55	2
	Benefit of having performed good deeds	GFS	24	2	6		
Good or bad deeds	Meaning of not being bound by good or bad deeds	S				11	2
	Reason why good or bad deeds cannot bind God	S	11	1	2		
Gopalanand Swami	Intense affection of Gopalanand Swami	GMS	56	1	1		
	Regard for Gopalanand Swami	GMS	62	3	3		
	Description of the affection of those in the stage of endeavouring, using the pretext of Gopalanand Swami	GMS				56	2
	Regard for Gopalanand Swami	GLS	33	1	1		
	Reason for saying that Gopalanand Swami, etc. do become bound	GLS				33	1
	Description of Gopalanand Swami as being greater than all	GMS				62	5
Gopis							
	<i>The women and men who looked after the cows in Vrundavan during the time of Shree Krishna. They are renowned for their profound love for God.</i>						
	Reason for describing the Gopis as being beyond the three attributes	S				15	1
Governance	Description of governance	GMS	12	2	2		
Grace	Way to attain God's grace	GFS	5	1	1		
	Reason for attaining the grace of God	S	11	1	2		
	Benefits of God's grace	S	11	1	2		
Grave sinner	Characteristics of a grave sinner	GMS	6	1	1		
	Reason for considering someone to be a more sinful than a grave sinner	V	14	1	2		
	Reason for describing someone as being more sinful than a grave sinner	GLS	21	1	4		
Great confidence	Reason why a sant has great confidence in someone	GFS	78	7	8		
Great destruction	Description of the great destruction	GFS				8	5
	Description of the great devastation	GLS	10	1	1		
Great sinner	Characteristics of a great sinner	K	3	3	4		
Great status	Means of achieving a great status	GFS	3	1	1		
	Becoming a Mukta is described as achieving a great status	GFS				28	1
Great virtue	Means of attaining a great virtue	GFS				56	3
Great virtues	Cause of achieving or not achieving great virtues	GFS	56	1	2		
Greatness	Description of the God's greatness	GFS	8	2	4		
	Benefit of understanding God's greatness	GFS	24	1	3		

		Sec	V	Q	T	R	RQ
Greatness (cont...)	Examination of one's understanding of God's greatness	GFS	24	1	3		
	Means to attain greatness	GFS	31	2	3		
	Description of God's greatness	GFS	56	3	4		
	Description of God's greatness	GFS	59	1	1		
	Reason why God conceals His greatness	GFS	63	3	4		
	Characteristics of someone who has determination as well as a comprehension of God's greatness	GFS	72	3	5		
	Characteristics of determination with a comprehension of God's greatness	GFS				72	1
	Description of God's greatness	GFS				15	1
	Description of God's greatness	GFS				25	2
	Description of God's greatness	S	1	2	2		
	Means of understanding God's greatness	S	17	1	2		
	Way in which to understand God's greatness	L				1	1
	Means by which someone who understands God's greatness may remain within the religious decree	GMS	4	2	2		
	Benefits of understanding God's greatness	GMS	4	3	3		
	Description of God's greatness	GMS	22	3	5		
	Means to attain greatness	J	1	2	2		
	Description of the greatness of saints	J	1	2	2		
	Means to constantly maintain one's understanding of the greatness of God and saints	GLS	14	12	13		
	Cause of appreciating greatness or not		1	9	9		
	Means to realise God's greatness	GFS	21	1	4		
Greed	Cause of greed emerging	V	20	1	1		
Greedy	Cause of becoming greedy	GFS	24	1	4		
	Cause of becoming greedy	GFS	58	4	4		
Gruhasth	Characteristics of a true gruhasth	GFS	14	1	1		
	Narrow minded gruhasth	GFS	27	1	3		
	Cause of afflictions for a gruhasth	GFS	34	2	3		
	Characteristics of a genuine gruhasth disciple	GFS	38	1	2		
	Description of remaining a gruhasth due to a command	GFS				2	1
	Description of remaining a gruhasth due to destiny	GFS				2	1
	Way in which a gruhasth should keep less affluence than God	GFS				74	3
	Reason for a gruhasth to observe the Chandrayan vow	GFS				36	2
	Attainment of a gruhasth who is free of worldly passions	GMS	25	1	1		
	Means for a gruhasth not to experience joy or pain	GMS	51	2	2		
	Something befitting for a gruhasth may be inappropriate for an ascetic	GMS	52	1	1		
	Reason for calling a gruhasth good	GLS	29	1	1		
	Characteristics of the six tendencies of a gruhasth, such as wealth	GLS				38	1

		Sec	V	Q	T	R	RQ
Gruhasth (cont...)	Superiority of a dispassionate gruhasth	GFS	14	1	1		
Gruhasths	Prohibition for gruhasths to have affection for one's relatives	K	7	1	1		
Guests	Reason for considering the incarnations to be guests	GLS				16	2
Gunatit	Meaning of the word gunatit	GFS				42	2
	Definition of the word gunatit	S				9	1
	Definition of the word gunatit	S				11	6
	Definition of the word gunatit	K				7	2
	Definition of the word gunatit	GLS				31	5
Guru	Way in which to recognise one's guru	GMS				1	2
	Reason why God has been called a guru	V				18	16
	Reason for Shreeji accepting a guru	V				18	7
	Way in which to understand God as a guru	GLS				2	9
	Reason why God is said to be in the form of a guru	GLS				2	7
	Reason for saying that someone is treacherous to his guru	V	18	1	12		
H							
Hanumanji	Regard for Hanumanji	J	2	1	1		
Happiness	Cause of not attaining happiness	GFS				36	2
	Reason why happiness is never experienced	S	4	1	2		
	Description of the differing degrees of happiness	P				1	4
	Happiness of the elements is greater than the bliss of the deities	P				1	2
	Means of not experiencing happiness or anxiety	GMS	13	1	3		
Happy	Reason for not being happy	GFS	73	5	9		
	Reason for remaining happy	GFS	74	2	2		
	Means of remaining happy	L	10	6	8		
Happy person	Description of a happy person	GMS	21	3	6		
Hardship	Reason why God initiates hardship for His disciples	GMS	62	3	4		
Harm	Cause of harm	GFS	18	1	3		
	Cause of harm	K	7	3	3		
	Reason why someone comes to harm	L	4	3	7		
Heard	Means of affirming something that has been heard	K	12	2	2		
Heart	Reason for God residing in one's heart	GFS	27	1	1		
	Reason why the pratyaksh God resides in one's heart	GFS	56	1	2		
Hell	Reason for attaining hell	GFS	42	1	3		
	Cause of falling into hell	GFS	75	1	1		
	Cause of going to hell	GFS	77	2	5		
	Description of the gates to hell	GFS	78	26	26		
	Cause of attaining hell	GFS				64	6
	Attainment of something equivalent to hell	S	4	1	3		

		Sec	V	Q	T	R	RQ
Hell (cont...)	Cause of falling into hell	L	11	1	1		
	Cause of becoming destined for hell	P	2	1	1		
	Cause of going to the hell of the endless cycle of birth and death	GMS	11	1	1		
	Cause of falling into hell	GMS	45	2	4		
	Description of how the various abodes are comparable to hell	GMS	47	1	3		
	Reason why someone has to wander in hell and in the 8.4 million species	GMS	49	1	1		
	Definition of hell	GMS				49	12
	Cause of going to hell	GMS				14	2
	Reason why the torture of hell does not end	Am	4	1	2		
Here on Earth	Murti in the abode is the same as the Murti here on Earth	GLS	31	1	1		
	Murti in the abode is the same as the Murti here on Earth	GLS	38	1	1		
Hierarchical order	Manifesting following the hierarchical order	GFS				63	15
High status	Way to attain a high status	GFS	6	1	1		
Highest state	Means to attain the highest state	GFS	72	2	3		
Highest status	Means of attaining the highest status	GFS	56	3	4		
	Superiority of the highest status	GFS				56	7
	Characteristics of the highest status	GFS				56	5
	Means to attain the highest status	S	9	2	3		
	Definition of the highest status	S				9	2
	Means of attaining the highest status	K	7	3	3		
	Unobstructed path for the attainment of the highest status	GMS	3	1	2		
	Means of attaining the highest status	GMS	8	2	3		
	Characteristics of the highest status	GMS	8	2	3		
	Means of attaining the highest status	GMS	13	1	2		
	Means to attain the highest status	GMS	45	2	4		
	Means to attain the highest status	V	12	1	4		
	Reason why a tree attains the highest status	V	12	1	5		
	Means to attain the highest status despite being in a physical body	GLS	2	1	2		
	God's regard for Himrajsha	GMS	59	1	3		
Himself	Description of the propensities of someone who seeks salvation, using Himself as a pretext	GMS	55	1	1		
	Description of the status of Muktas who have attained the accomplished status, using Himself as the pretext	GMS				50	3
Hindrance	Description of the faults that cause hindrance in the path to salvation	GFS				58	4
	Means of not allowing hindrances to arise	GFS				58	4
	Means to be unaffected by any hindrance	GLS	11	3	3		
	Reason why a major hindrance occurs	GLS	24	5	7		

		Sec	V	Q	T	R	RQ
Hindrane (cont...)	Means of not facing hindrance	GMS	24	1	1		
Homogenously	Meaning of homogenously intense lustre	GFS				24	2
Honest	Characteristics of an honest person	L	5	1	1		
Human	Reason for taking the form of a human	GFS	63	3	4		
	Ways of assuming a human form with or without observing the hierarchical order	GFS	63	4	5		
	Reason for appearing as a human	GFS	64	1	2		
	Reason for God showing human traits	GFS	72	2	3		
	Reason for God assuming the form of a human	GFS	72	2	4		
	Reason for God showing a human form	GFS	72	2	3		
	Reason for God appearing like a human	GFS	78	9	9		
	Behaviour of God when He assumes a human form	GFS	78	17	17		
	Reason why God becomes like a human	P	7	1	2		
	Way in which Shreej Maharaj speaks as a human	GMS				64	1
	Description of the Murti that is the size of a human	L	2	2	2		
Human and divine natures	Means to understand the human and divine natures of God	GFS				9	1
	Equivalence of the human and divine natures of God	GFS				9	2
Human being	Reason for God appearing as a human being	GFS				8	3
Human characteristics	Unity of God's divine and human characteristics	GLS	31	1	1		
	Unity of God's divine and human characteristics	GLS				31	6
Human form	Equivalence of the human form and divine form	GFS	56	3	4		
	Divinity of the human form	GFS				14	6
	Purpose of assuming a human form	GMS	13	1	1		
	Means to experience misery due to God's distress, and remain contented due to His contentment, when He is not present in a human form	GLS				11	2
Human sentiments	Unity of the human and divine sentiments of God	GFS				68	1
	Reason why God speaks with the sentiments of a human	GFS				73	2
	God speaks with the sentiments of a human	GFS				74	2
	Description of human sentiments	P	4	1	1		
Human traits	Advocation of perceiving divinity in God's human traits	P	7	1	1		
Humble	Religious decree of humble sadhu	GFS	62	2	2		
Humble disciple	Consequence of insulting humble disciple	GFS	62	2	2		
	Characteristics of a humble disciple	GFS				62	4
Husband	Reason why a woman may forsake her husband	L	3	1	1		
Hyperactivity	Means to eradicate hyperactivity	S	2	2	3		
Hypocrisy	Characteristics of hypocrisy	GLS	26	3	4		
	How someone's hypocrisy is revealed	L	5	3	3		
Hypocrite	Characteristics of a hypocrite	GFS				23	2
Hypocritical	Characteristics of a hypocritical disciple	GFS	52	1	1		
	Characteristics of a hypocritical knowledge	GFS	52	1	1		

		Sec	V	Q	T	R	RQ
I	Identify	Way in which one should identify with God and His sants	GLS			7	1
	Identifying	Benefits of identifying with a sant	GLS	24	1	1	
	Idiot	Characteristics of an idiot	GFS	42	1	2	
		Characteristics of an idiot	GFS	44	4	4	
		Characteristics of an idiot	GFS	50	1	1	
	Idol form	The idol form, the human form and the form in the abode, are the same	L			7	2
		Reason why Muktas have been said to superior to an idol	V			10	2
		Means to avoid developing atheism towards the idol form of God	GFS			68	1
		Divinity of the idol form	GFS			14	6
		Advocation of meditating on the idol form	L			11	3
		Purpose of worshipping the idol form of God when He is not present as an incarnation	GMS	19	1	2	
		Reason why Muktas have been given superiority over the idol form	GMS			49	10
		Pratyaksh nature of the idol form	GLS			2	9
	Idols	Inferiority of idols according to paroksh scriptures	GFS			9	4
	Ignorance	Way to become free from ignorance	GFS	12	2	2	
		Nature of ignorance	GFS			12	2
		Means to become free from ignorance	GFS			12	1
		Way to become free from the bondage of ignorance	GFS	12	1	1	
	Ignorant person	Characteristics of an ignorant person	GFS			56	2
		Characteristics of an ignorant person	GFS	9	1	1	
		Characteristic of an ignorant person	GFS	20	1	1	
		Description of the eventuality of an ignorant person	S	14	4	7	
		Understanding of an ignorant person	S	14	4	6	
		Understanding of an ignorant person	P	7	1	1	
		Characteristics of an ignorant person	GMS	14	1	2	
	Ill person	Having compassion for an ill person	GFS	10	1	1	
	Illuminating	Illuminating nature of God	K	1	3	3	
	Illumination	Means to experience illumination	GFS	24	1	3	
		Meaning of illumination	GFS			24	4
	Immaturity	Way to remove one's immaturity	GFS	43	1	1	
	Immense bliss	Means of attaining immense bliss	K	10	3	7	
	Immense glory	Way in which to understand God's immense glory	L			18	3
	Immensely contented	Means to become immensely contented	GMS	40	1	3	
	Immensely lustrous form	Means to attain an immensely lustrous form	GFS			20	1
	Immensely potent wish-fulfilling gem	Definition of an immensely potent wish-fulfilling gem	GFS			14	3
	Immoral associations	Definition of the four types of immoral associations	GFS	48	1	2	

		Sec	V	Q	T	R	RQ
Immoral associations (cont...)	Recognising immoral associations within the Satsang	GFS				48	2
Immoral person	Characteristics of an immoral person	GFS				49	2
Immovable	Means of developing immovable foundations	L	17	5	8		
Immoveable objects	Meaning of immoveable objects	GFS				8	4
Imperishable entities	God's nature of being beyond the imperishable entities	GFS	72	2	4		
	God's nature of being separate from the imperishable entities	GFS	72	2	3		
	God sustains the imperishable entities with His power	GFS	72	2	4		
Impious person	Understanding of an impious person	L	11	1	1		
	Serious fault in the understanding of an impious person	L				11	1
Important people	Reason why God does not get along with important people	V	16	1	1		
Impossible	God is able to do that which is impossible	L	13	2	2		
Impotent	Reason for considering someone to be impotent	V	12	1	5		
Impotent person	Characteristics of an impotent person	GFS	17	1	1		
Improving	Reason for not improving	GFS	25	1	2		
Imprudence	Way to become free from imprudence	GFS	6	1	2		
	Characteristics of imprudence	GFS	26	1	1		
Imprudent person	Characteristics of an imprudent person	GFS	6	1	2		
	Characteristics of an imprudent person	GLS	14	1	1		
Inappropriate	Nature of inappropriate deeds	GMS				13	15
Inappropriate passions	Reason why inappropriate passions do not recede	GFS	78	23	23		
Inappropriate thoughts	Cause of inappropriate thoughts	GFS	78	20	20		
Incapable	Strength given to the incapable	K	7	2	2		
Incarnate	Purpose for God to incarnate	K	5	1	1		
Incarnating	Purpose of incarnating	GMS	19	1	2		
Incarnation	Understanding the difference between the incarnation and incarnator	L	13	2	2		
	Understanding the difference between the incarnation and incarnator	L	14	1	2		
	Way in which to understand the incarnation and incarnator	L				13	4
	Way in which to understand the incarnation and incarnator	L				14	4
	Explanation of incarnation and incarnator	L				13	4
	Purpose of appearing in the form of incarnations	L				18	1
	Prohibition of meditating on the incarnation	L				11	3
	Purpose of manifesting as an incarnation	GMS	46	1	2		
	Understanding the difference between the incarnation and incarnator	GMS	64	1	1		
	Purpose of assuming the form of an incarnation	GLS	21	1	1		
	Way in which to understand the incarnations	GFS				33	6
	Muktas referred to as incarnations	GFS				3	3
	Inferiority of the incarnation	GFS				78	5
Incarnations	Sants likened to incarnations	GFS				12	17

		Sec	V	Q	T	R	RQ
Incarnations (cont...)	Purpose of God appearing in the form of incarnations	L	4	2	2		
	Reason for assuming the form of incarnations	L	7	1	2		
	Hierarchy amongst incarnations	L	14	1	2		
	Description of the difference between incarnations and the incarnator	P				6	1
	Description of the difference between incarnations and the incarnator	P				6	2
	Reason saying that the incarnations manifest through Vairaj	GMS	31	1	4		
	Incarnations do not become infatuated with any object	GMS	65	1	1		
	Way in which God assumes the forms of incarnations	GMS				13	8
	Incarnations manifest from and merge back into God	GMS				13	10
	Purpose of assuming the form of incarnations	V	12	1	1		
	Purpose of assuming the form of incarnations	V	13	1	1		
	Description of the succession of incarnation	V				18	4
	Description of the differences between the incarnation and incarnator	GLS				31	3
	Importance of having chaste devotion towards the incarnations	GLS				16	5
	Prohibition of meditating on the Murtis of incarnations	Partharo					23
	God appeared in the form of incarnations as well as attendants	Partharo					15
	Reason why God installed Murtis of incarnations	Partharo					21
	God installed Murtis of incarnations	Partharo					20
	Way in which God exists amongst all the incarnations	Partharo					9
Incarnator	Understanding God's nature of being the incarnator	L	14	1	2		
	Description of God as the incarnator	L				18	2
	Understanding God as the incarnator	GMS	13	1	2		
	Understanding God as the incarnator	V	12	1	1		
	Understanding God to be the incarnator	Am	4	1	1		
	Understanding God to be the incarnator	Am	4	1	2		
	Understanding God to be the incarnator	Am	6	1	1		
	Way in which to understand God as the incarnator	Am				6	1
	Advocation of God being the incarnator	Am				4	3
	Cause of not having an incessant contemplation	GMS				4	3
Incessant							
Incessant inclination	Benefits of having incessant inclination towards the Murti	GFS	24	1	2		
Incessantly	Benefits of contemplating incessantly about God	GMS	4	1	1		
Inclination	Reason of one's inclination remaining steady or becoming unsteady	GFS	22	1	1		
	Means to keep one's inclination steady	GFS	22	1	1		
	Two parts of one's inclination	GFS	23	1	2		
	Reason for one's inclinations becoming scattered	GFS	25	1	2		
	Cause of one's inclination becoming devoid of passion	GFS	25	1	2		

		Sec	V	Q	T	R	RQ
Inclination (cont...)	Reason for enjoining one's inclination to God	GFS	25	1	2		
	Cause of one's inclination remaining or not	GFS	34	1	1		
	Cause of one's inclination remaining or not	GFS	34	1	2		
	Means to maintain one's inclination	GFS	34	1	2		
	Cause for keeping or losing one's inclination towards God	GFS	49	1	1		
	Means to retract one's inclination	GMS	13	1	1		
	Means to attain an inclination that is free from the attributes of Maya	V	8	1	1		
	Means to meditate through one's inclination	V	8	1	1		
	Reason why the inclination is disturbed by pleasure or pain	GLS	1	1	1		
Incomplete	Cause of feeling incomplete	GFS	24	2	5		
	Consequence of feeling incomplete	GFS	25	1	2		
Identifying with God	Benefits of identifying with God	GLS	7	1	1		
	Benefits of identifying with God	GLS	11	3	3		
	Benefits of identifying with God	GLS	11	2	2		
	Characteristics of identifying with God as if He were before someone	GLS				11	1
Independent	Means of becoming independent	GMS	13	1	2		
	Instruction to be independent	GMS	45	1	1		
	Inferiority of being independent compared to offering service	GMS	63	1	5		
	Definition of being independent	GMS				57	1
	Superiority of serving God compared to being independent	GMS				63	1
	Description of what is meant by being independent	V				15	1
Independently	Glory of someone who behaves independently	GLS	21	1	5		
Independently as a soul	Characteristics of behaving independently as a soul	GMS	51	2	2		
Indifference	Consequence of developing indifference between God and disciples	GLS	8	2	2		
Indifferent	Characteristics of an indifferent disciple	GLS	28	5	4		
Indifferent to taste	Means of becoming indifferent to taste	GFS	58	4	4		
Individual endeavours	Characteristics of individual endeavours	S	11	1	1		
Individuals	Comparative importance of the individuals	P	7	1	2		
Indra	Means to attain the deity Indra	GFS	65	2	2		
Indra, etc.	Reason why the abodes of Indra, etc., are attained	S	4	1	3		
Indriya	One indriya conquered results in all the others being controlled	L	8	7	7		
Indriyas	<i>There are ten indriyas, comprising of five Gnan-indriyas and five Karma-indriyas. The mind is also sometimes considered part of the Indriyas.</i>						
	Characteristics of the indriyas	GFS	12	2	2		
	Method for indriyas to become Purushottam-roop	GFS	51	1	1		
	Means to make the indriyas blunt	GFS	73	5	9		
	Means of subsiding the yearnings of the indriyas	GFS	73	5	9		

		Sec	V	Q	T	R	RQ
Indriyas (cont...)	Way to control the indriyas	S	2	3	4		
	Determination occurs in the indriyas	K	1	2	2		
	Antah-karans may be conquered by controlling the indriyas	L	5	7	7		
	Means to conquer the indriyas	L	5	6	6		
	Means to conquer the indriyas	L	5	8	8		
	Means to eradicate the excitation of the indriyas	L	8	6	6		
	Reason for saying something has been recognised by the indriyas	L				7	6
	Characteristics of the intense yearning of the indriyas to experience the sensations	GMS	16	5	5		
	Means of eradicating the yearnings of the indriyas	GMS	16	6	6		
	Way to educate the indriyas	GMS	22	2	3		
	Reason why the indriyas are pulled towards God	V	13	1	1		
	Means to make the indriyas acquiescent	GLS	8	1	1		
	Consequence of not controlling the indriyas	GLS	8	1	1		
	Means to control the indriyas	GLS	11	1	1		
	Means to conquer the indriyas	GLS	32	1	1		
	Indriyas become Purushottam-roop	K	1	5	5		
Indriyas, etc.	Reason why the indriyas, etc., assume a form like that of God	K	1	5	5		
	Technique to become separate from one's indriya's, etc.	P				3	3
Infatuation	Cause of infatuation being a hindrance or not	S	14	2	2		
	Means to eradicate infatuation	S				14	3
	Characteristics of infatuation	S				14	2
	Cause of infatuation arising	GMS	1	1	2		
	Cause of infatuation not being eradicated	GMS	1	1	2		
	Characteristics of infatuation	GMS	1	1	1		
	Characteristics of infatuation	GMS	1	1	2		
	Characteristics of infatuation	GMS	53	1	1		
Infinitely many forms	Way in which God appears in infinitely many forms	L				4	2
Influences	Means of renouncing material influences	Am	2	1	1		
Inherent predisposition	Description of God's principle inherent predisposition	GLS	13	1	1		
Inherently integrate	Way in which to inherently integrate	J				1	7
Inherently integrated	Benefits of becoming inherently integrated	J				1	9
	Reason for becoming inherently integrated with a sant who knows Brahm	J	1	2	2		
Inseparable	Prohibition of considering the body and soul to be inseparable	GLS	26	3	4		
Insignificant	Reason for calling someone insignificant	GMS	62	3	4		
Insignificant person	Characteristics of an insignificant person	GFS				27	6
Inspiration	Sequence of inspiration at the time of creation	GFS				41	1
Inspires	Way in which God inspires Akshar, etc.	GMS				31	3
Insulting	Consequences of insulting a great person	GMS	61	1	3		

		Sec	V	Q	T	R	RQ
Intellect	Reason for the intellect becoming pure or corrupted	GFS	18	1	1		
	Cause of the intellect becoming malignant	GFS	35	1	1		
	Cause of the intellect becoming marred	GFS	55	1	1		
	Cause of confusing the intellect	GFS	66	1	1		
	Cause of the intellect becoming corrupt	GFS	73	5	7		
	Cause of the intellect becoming tainted	GFS	75	1	1		
	Reason for the intellect becoming pure or malignant	GFS	78	1	1		
	Cause of detriment to the intellect	S	2	3	4		
	Cause of the intellect becoming corrupted	S	15	1	1		
	Reason for describing the intellect as limited or great	S	16	1	1		
	Characteristics of the intellect	K	1	1	1		
	Purpose of of God creating the intellect and indriyas	K	1	3	3		
	Means of improving a cursed intellect	K	2	2	2		
	Reason why the intellect becomes cursed	K	2	1	1		
	Reason why the intellect becomes enlightened or darkened	L	6	17	20		
	Reason why the intellect does not become vitiated	L	17	2	2		
	Cause the intellect becoming corrupted	GMS	19	1	1		
	Cause of the intellect becoming corrupted	GLS	1	1	1		
	Reason why no kind of delusion can arise in the intellect	GLS	33	1	1		
Intelligence	Characteristics of intelligence	GFS	12	2	2		
Intelligent person	Characteristics of an intelligent person	GFS	73	5	7		
	Characteristics of an intelligent person	P	1	1	1		
	Characteristics of an intelligent person	P	3	1	1		
	Characteristics of an intelligent person	GMS	11	1	3		
Intense	Characteristics of someone with an intense faith in God	GMS	16	5	5		
Internal	Cause of internal disturbance	GMS	32	1	4		
Internal enemies	Benefits of developing enmity towards the internal enemies	GFS	78	15	15		
Invariable	Way in which to understand God as being invariable	GFS				33	9
	Invariable nature of God	K	8	1	1		
	Means of remaining invariable	L	10	6	8		
	God's nature of being invariable	GMS	17	2	2		
Iota	Definition of iota	GFS				72	2
Irreligious	Reason for considering someone to be irreligious	GFS				36	2
Irreligious person	Characteristics of an irreligious person	GFS	77	1	2		
	Characteristics of an irreligious person	S	10	1	1		
	Means of recognising an irreligious person	GMS	53	1	2		
Irreligiousness	Cause of irreligiousness residing within someone's heart	GMS	11	1	4		
Irreverent person	Understanding of an irreverent person	J				3	5
Ishtadev	<i>The particular deity or God, who is dear to a disciple.</i>						

		Sec	V	Q	T	R	RQ
Ishwar							
<i>Second of the five eternal entities. They are infinite in number.</i>							
<i>Ishwar is also referred to as Mul-purush.</i>							
	Description of Vasudev-brahm as being Ishwar	GFS				63	4
	Actual meaning of Ishwar	GFS				7	1
	Description of Ishwar	S				5	1
	Description of the Maya of Ishwar	K	12	1	1		
	Ishwar is exemplified by the rain	GLS	10	2	1		
	Ishwar and God are eternal	GLS	10	2	1		
	Description of what is meant by Ishwar	GLS				10	1
J							
	Janak						
	Reason why Janak is called Shukji's guru	V				20	1
	Jay Sachidanand						
<i>Sachidanand is a generic name for God. The phrase, Jay Sachidanand is used to greet one another when meeting or departing. It translates as, praise to God.</i>							
	Jay Swaminarayan						
<i>Translates as, praise to supreme Lord Shree Swaminarayan.</i>							
<i>The phrase is used as a greeting amongst disciples.</i>							
	Jealousy						
	Test of whether someone has jealousy	S	8	1	1		
	Cause of jealousy	S	8	1	1		
	Characteristics of jealousy	S	8	1	1		
	Reason why jealousy does not arise	GLS	1	1	2		
	Jeev						
<i>Soul, the first of the five eternal entities; or anything that is inherent within another entity.</i>							
	Actual meaning of Jeev	GFS				7	1
	Description of the Maya of Jeev	K	12	1	1		
	Jeev, etc.						
	Description of the differences between Jeev, etc.	GMS				31	10
	Jeev, Ishwar etc.						
	Cause of visualising Jeev, Ishwar, etc	GFS	1	1	1		
	Jeevan-mukta						
	Characteristics of a Jeevan-mukta	GFS	39	1	1		
	Jetalpur						
	Superiority of Jetalpur	J	5	1	2		
	Regard for Jetalpur	J				5	3
	Joy						
	Means of not experiencing joy or misery	P	1	1	2		
	Joy and misery						
	Reason for experiencing joy and misery	GFS	13	1	1		
	Joy and sorrow						
	Cause of feeling joy and sorrow	GFS	74	1	2		
K							
	Kaal						
	Characteristics of Kaal	GFS	12	2	2		
	Description of the strength of a disciple for whom Kaal, deeds or Maya are not pertinent	GFS				37	3
	Power of Kaal	GFS				12	6
	Characteristics of Kaal	GFS				12	5
	Kaal is more influential than past deeds	V	6	1	2		

		Sec	V	Q	T	R	RQ
Kaal (cont...)	Reason for saying that someone understands Kaal, deeds and Maya to be instigators	V				2	1
Kailash							
<i>Celestial abode of Shiv</i>							
Kali-yug							
<i>The fourth and present, of the four theological ages. It is referred to as the most immoral of the ages and lasts for 432,000 human years. Humans live for approximately 100 years during this age. See appendix.</i>							
	Place to go when Kali-yug is prevalent	L				10	1
Kalp							
<i>Period of time, equivalent to 14 Manvantars, i.e. approximately 4300 million human years.</i>							
Kamdev	Cause of Kamdev's strength increasing	GFS	72	2	3		
Karan							
<i>The cause, or superior entity, who creates another entity.</i>							
<i>A Karan body refers to the physical body.</i>							
	Means of burning the karan body	K	12	1	1		
Karan body	Prudence of the karan body and the deep sleep state	GFS	26	1	1		
Karma	Karma is formless	K	2	3	3		
	Fruits of karma have forms	K				2	1
Karma-indriyas							
<i>The five organs through which one is able to perform actions.</i>							
<i>They include the mouth, hands, feet, anus and genitals.</i>							
Kashidas	God's regard for Kashidas	GMS	59	1	3		
Kathi							
<i>Name of a community of people.</i>							
Killing a Brahmin	Cause of sinning that is equivalent to killing a Brahmin	GFS	72	1	2		
King	Meaning of king	GFS				58	2
	Meaning of the example of the king	L				13	5
	Way in which God manifests in the form of a king	V	10	1	1		
	Characteristics of God as a king	V	13	1	1		
	Characteristics of God's incarnation as a king	V				10	1
Knowledge	Nature of the devastation through knowledge	GFS	24	1	1		
	Characteristics of a person with a quarter, half, and three-quarter knowledge	GFS	52	1	1		
	Benefits of the sacrifice of knowledge	GMS	8	2	3		
	Relationship between the Sankhya and Yog knowledge	GMS	10	2	2		
	Characteristics of a mature and immature kind of knowledge	GMS				37	1
Knowledge about the soul	Characteristics of someone who has knowledge about the soul	S	14	4	5		
	Purpose of having knowledge about the soul	GMS	35	1	2		
	Reason why God instills knowledge about the soul and asceticism	GMS				32	3
	Necessity to have a knowledge about the soul	GFS	19	1	1		
Knowledgeable disciple	Reason for calling a disciple knowledgeable	GFS	43	1	1		
	Characteristics of a knowledgeable disciple	GFS	56	1	1		

		Sec	V	Q	T	R	RQ	
Knowledgeable disciple (cont...)	Superiority of a knowledgeable disciple	GFS	56	1	1			
	Characteristics of a knowledgeable disciple	P	7	1	2			
	Characteristics of a knowledgeable person	L	2	1	1			
	Characteristics of a knowledgeable disciple	GMS	65	1	3			
Knowledgeable person	Characteristics of a completely knowledgeable person	GFS	56	2	3			
	Characteristics of a knowledgeable person	L	7	3	8			
	Characteristics of a knowledgeable person	P	3	2	2			
	Understanding of a knowledgeable person	P	7	1	1			
	Characteristics of a knowledgeable person	GMS	1	1	3			
	Understanding of a knowledgeable person	GMS	8	2	3			
	Characteristics of a knowledgeable person	GMS	11	1	3			
	Understanding of a knowledgeable person	GMS	21	2	5			
	Characteristics of a completely knowledgeable person	V	2	1	2			
	Superiority of a knowledgeable person	Am	2	1	1			
	Characteristics of a completely knowledgeable person	S	12	2	2			
	Description of the attainment of a knowledgeable person	S	14	4	8			
	Koli							
	Name of a community of people.							
Krishna	Advocation of calling God Krishna	GMS				29	1	
Kshatriya								
One of the four castes of society, responsible for ruling and for being warriors.								
Kshir-sagar								
The ocean of milk, where Shree Vishnu reclines on Shesh, the deity of snakes.								
Kuda-panthi								
A follower of a cult that advocates five illicit means to attain salvation: use of alcohol, meat, fish, spells and illicit sex.								
Lady	Means of not becoming attached to a lady	GMS	30	1	1			
Lamp	Mota-purush who is like a lamp	V	3	3	3			
	Characteristics of a Mota-purush who is like a lamp	V				3	3	
Last moments of life	Reason for uttering the name Swaminarayan during one's last moments of life	GFS				56	10	
	Benefits of uttering the name Swaminarayan during one's last moments of life	GFS				56	10	
	Benefits of remembering the Lord during the last moments of life	GFS	3	1	1			
Laughing	Reason for Shreejimaraj laughing	GFS	8	2	4			
	Reason for Shreejimaraj laughing	GFS				8	9	
	Reason for Shreejimaraj laughing	GFS	29	2	2			
	Reason for Shreejimaraj laughing	GFS				29	2	
	Reason for Shreejimaraj laughing	L				18	7	

		Sec	V	Q	T	R	RQ
Laughing (cont...)	Reason for Shreejimaraj laughing	GLS				21	1
Laxmiji	Regard for Laxmiji	J	2	1	1		
Lethargy	Cause of lethargy being a hindrance or not	S	14	2	2		
	Means to eradicate lethargy	S				14	3
	Characteristics of lethargy	S				14	2
Liberation	Description of attaining liberation	S				5	1
Life and death	Means to become redeemed from the cycle of life and death	K	10	1	3		
Light	Significance of the element light	GFS	51	1	1		
Lightening	Mota-purush who is like lightening	V	3	3	3		
	Characteristics of a Mota-purush who is like lightening	V				3	3
Likes	Characteristics which God likes	GFS	37	1	3		
	Characteristics that God likes and dislikes	GLS	25	2	3		
	Characteristics of what God likes	GLS	26	3	4		
Lineage	Cause of one's entire lineage being destroyed	GFS	72	1	2		
Listening	Characteristics of listening	S	3	3	3		
	Reason why listening to God is forgotten or not	S	5	3	4		
	Reason for listening to scriptures or not	L	11	2	5		
Little understanding	Characteristics of a person with little understanding	GFS	37	1	1		
Lokalok	Description of the Lokalok mountains	GFS				46	2
Loks	Description of the Loks	GFS				46	2
	Explanation of longing for the Loks or not	L				14	1
Lord	Means of attaining the darshan of the Lord	GFS	51	1	1		
	Description the hierarchical nature of the Lord	GFS				64	3
	Description of the creators of obstacles to attaining the Lord	GFS				1	5
	Shreeji's words from the perspective of the Lord	GFS				18	4
Lord Swaminarayan	Reason for saying that someone does not belong to Lord Swaminarayan	GFS				36	2
Love	Necessity for having love	GFS	19	1	1		
	Taking God's shelter due to love	GFS	33	1	1		
	Cause of not developing love	GFS	37	1	2		
	Characteristics of love	GFS	44	1	1		
	Characteristics of unconditional love	GFS	57	2	2		
	Characteristics of love	GFS	57	2	2		
	Cause of one's love for God receding or not	GFS				57	2
	Forbiddance of an ordinary and extraordinary kind of love	GFS				19	1
	Reason for love arising or not	S	2	1	1		
	Reason why love becomes very strong	S	5	1	2		
	Cause of love for God not remaining	S	15	1	1		
	Cause of love disappearing or not	S	18	1	2		
	Cause of love not lasting	L	4	3	7		

		Sec	V	Q	T	R	RQ
Love (cont...)	Characteristics of someone with love	L	2	1	1		
Loving devotion	Nature of an ordinary loving devotion	GFS				56	4
	Characteristics of loving devotion	GFS				56	8
	Benefits of having a loving devotion towards God	GLS	22	1	1		
	Means to attain a loving devotion	GLS	24	4	6		
Loving disciple	Characteristics of a loving disciple	K	6	1	1		
	Characteristics of a loving disciple	K				5	1
Loyalty	Advocation of loyalty	L				11	5
Lust	Means to overcome lust	GFS	73	5	6		
	Means to renounce lust	GFS	73	4	4		
	Characteristics of lust	GFS	73	1	2		
	Means of eradicating lust from its roots	L	1	3	3		
	Way to recognise someone overcome by lust	L	8	8	8		
	Anger, etc. are worse than lust	L	14	1	4		
	Reason why lust is especially prohibited	L				14	6
	Means of conquering lust	GMS	2	1	1		
	Cause of falling due to lust	GMS				46	2
	Means to overcome lust	V	20	1	1		
	Cause of lust emerging	V	20	1	1		
	Arrogance is more despicable than lust	GLS				27	1
Lust, anger, etc.	Means of forcing away lust, anger, etc.	S	18	1	1		
	Cause of lust, anger, etc., increasing	GFS	78	1	1		
	Reason why lust, anger, etc. are destroyed	GLS	24	4	6		
Lust, etc	Means to destroy lust, etc.	GFS				58	5
	Means of destroying lust, etc.	L	1	7	7		
	Reason for lust, etc. being intense or feeble	L	8	2	2		
	Reason why lust, etc. do not cease	GMS	14	1	2		
	Means of conquering lust, etc.	GMS	2	1	1		
	Means to become free from lust, etc.	V	11	3	4		
	Means to destroy the very seeds of lust, etc.	V	20	1	1		
	Means to destroy the source of lust, etc.	Am	8	1	2		
	Means to recede lust, etc.	GLS	2	1	1		
	Means to not to be defeated by lust, etc.	GLS	7	1	1		
	Reason why lust, etc. harass a person	GLS	21	1	5		
	Means to recede lust, etc.	GLS				2	3
Lustful	Cause of becoming lustful	GFS	24	1	4		
	Cause of becoming lustful	GFS	58	4	4		
	Prohibition of being lustful	GFS	76	1	2		
Lustful desires	Means to eliminate lustful desires	Am	5	3	3		
Lustful passions	Means of renouncing lustful passions	S	10	1	1		

		Sec	V	Q	T	R	RQ
Lustre	Means of visualising the lustre	GFS	25	1	1		
	Means of visualising the lustre	GFS	26	1	1		
	Anvay nature of Akshar due to his lustre	GFS	63	3	4		
	Lustre described as being Akshardham	GFS	63	3	4		
	Description of the Murti amidst lustre	GFS	66	1	1		
	Reason for describing God as a mass of lustre	GFS	66	1	1		
	Lustre described as being the effect	GFS	66	1	1		
	Reason why the lustre is seen	GFS	71	5	5		
	Anvay form of Akshar due to his lustre	GFS				63	11
	Reason why more or less lustre is seen	GFS				71	6
	Description of the entire lustre	GFS				71	5
	Description of even a small amount of the lustre	GFS				71	5
	Description of the lustre	GFS				25	4
	Description of differing lustre using the example of the stars and the Moon	GFS				45	2
	Lustre is described as the cause of Mul-akshar	GFS				1	4
	Way of attaining the Lord through His lustre	GFS				1	5
	Nature of God's pervasiveness through His lustre	GFS				45	2
	Pervasive nature of God via His lustre	GFS				78	4
	Description of God being the Aatma of all through the lustre	GFS				45	2
	Way in which darshan is attained through lustre	GFS				64	4
	Lustre is called Aatma, Brahm and Akshardham	GFS				21	3
	Reason for seeing the lustre separately	GFS				63	10
	Lustre is described as the abode	GFS				1	6
	Description of the inferiority and superiority of the various kinds of lustre	GFS				63	10
	Hierarchical description of lustre as the drashta, shariri and Aatma	GFS				64	3
	Description of the hierarchical power of the various entities' lustre	GFS				64	2
	Means of increasing one's lustre	S	17	1	2		
	Different categories of lustre	L	15	5	5		
	Way in which God pervades through His lustre	L				15	3
	Three names of the lustre	GMS	13	1	2		
	Description of the lustre	GMS	13	1	1		
	Lustre is sustained by the Murti	GMS				42	2
	Reason why the lustre has been described as pure and divine	GMS				30	1
	Advocation of God being the cause of lustre	GMS				31	2
	Reason why lustre has been described as the abode	Am				6	4
	Advocation of the lustre as the product	GLS				31	4
	Description of the way in which God shows His lustre	Partharo					16

		Sec	V	Q	T	R	RQ
	Lustrous	Way in which the cosmoses exist in the lustrous Akshardham	L			12	3
		Reason for considering the Murti to be lustrous	GMS	13	1	1	
M	Machh	Description of God appearing in the form of Machh	L			4	3
	Madhya	Characteristics of madhya	S	15	1	1	
	Madhyama speech	Characteristics of the madhyama of speech	S	6	2	3	
		Madhyama speech of a soul	S	6	2	4	
	Maha-kaal	Reason for referring to Maha-kaal as Shiv	J			1	6
	Mahatej	<i>The lustre of Shreejimaraj, Akshardham</i>					
	Maha-purush	<i>Refers to the male aspects of Pradhan-purush.</i>					
	Maha-tattva	<i>The first category of entities produced by Pradhan-Purush.</i>					
		<i>The entire cosmos is inherent within it.</i>					
		Place of origin of Maha-tattva	GFS	46	1	1	
		Significance of Mahat-tattva	GFS	51	1	1	
		Characteristics of Mahat-tattva	GFS			12	7
		Characteristics of Mahat-tattva	GFS	12	2	2	
	Malice	Consequences of having malice	GLS	12	1	1	
	Malignance	Means of eradicating one's malignance	S	18	3	5	
	Malignant	Cause of the intellect becoming malignant	GFS	35	1	1	
		Characteristics of someone with a malignant intellect	GFS	35	1	2	
		Cause of malignant thoughts arising towards a Mota-purush or cherished deity	GMS	27	3	3	
		Means of not being affected by malignant places, times, etc.	GMS			51	2
		Reason why Shiv and Brahma are affected by malignant places, etc.	GMS			51	2
	Man	Method of serving a man	GLS	26	1	1	
	Manifestation and episodes	Divinity of God's manifestation and episodes	V	18	1	10	
	Manifesting	Reason for God manifesting	L			7	3
		Reason for manifesting	J	5	1	1	
	Manovaha artery	<i>An artery that exists within the mind, which transmits the flow of desires and thoughts to the body.</i>					
	Manifests	Way in which God manifests	GMS	13	1	2	
	Manvantar	<i>During one day of Brahma, 14 Manus reign as kings. The duration of one Manu's reign, is the period of a Manvantar. It is equivalent to approximately 30.7 million human years.</i>					
	Many births	Reason why a person becomes accomplished after many births	L	1	5	5	
		Reason why salvation is attained after many births	GMS	16	4	4	
	Master	Advocating God as being the master	GFS			45	2

		Sec	V	Q	T	R	RQ
Master (cont...)	Description of being the master	GFS				63	3
	Description of objects that are meant for the master	GFS				14	9
	Prohibition for a servant of wishing to attain the status of master	GMS				67	2
Master and servant	Description of the sentiments of a master-servant relationship	GFS	21	1	8		
Master-servant relationship	Means of affirming the sentiments about the master-servant relationship	S	17	1	1		
	Advocation of the master-servant relationship	K	10	1	5		
	Advocation of having a master-servant relationship	L	1	8	8		
	Means of maintaining a master-servant relationship	GMS	67	1	1		
	Means to strengthen the master-servant relationship with God	GMS				31	5
	Cause of the sentiments of a master-servant relationship ceasing or not	J				1	9
Material	Consequences of contemplating on material forms	GMS	49	1	1		
	Different properties of material objects and God's Murti	GMS	49	1	1		
	Means to consider material objects to be insignificant	GMS	57	1	3		
	Consequence of someone who perceives Shreejimaraj to be material	GMS				49	12
	Material pleasures are destructible	V	9	1	1		
	Reason why God assumes material attributes	Am	4	1	2		
	Temporary nature of material sensations	GLS	27	1	1		
Material objects	Characteristics of how material objects bound someone or not	GLS	26	2	3		
Materialistic	Reason for calling someone materialistic	GFS	43	1	1		
Mature person	Characteristics of a mature person	GFS	38	1	1		
Maya	<i>The third of the five eternal entities. Mul-prakruti and everything that evolves from it, and the thought about them all, are known as Maya. It is also known as Avidya (ignorance), Prakruti, Mul-prakruti and Mul-maya. Comprises of the three attributes of Maya: Rajas, Sattva and Tamas.</i>						
	Nature of Maya	GFS	1	2	2		
	Form of Maya	GFS	34	1	1		
	Reason why Maya is unable to entrap someone	GFS	63	3	4		
	Means of not being defeated by Maya	GFS				51	4
	Meaning of Maya	GFS				33	5
	Reason why Maya is transcended or not	L	4	2	4		
	Reason for describing Maya as full of misery, or blissful	L	10	7	9		
	Reason why Maya becomes incapable	L	10	8	10		
	Description of the strength of Maya	L	17	1	1		
	Nature of Maya	P	3	2	2		
	Means to become free from Maya	P	7	1	2		
	Reason why one is protected from Maya	GMS	9	1	3		
	Means to traverse Maya	GMS	13	1	2		

		Sec	V	Q	T	R	RQ
Maya (cont...)	Means to abandon the association with Maya	GMS	31	1	3		
	Means to traverse Maya	GMS	32	1	2		
	Means to traverse Maya	GMS	36	2	2		
	Nature of Maya	GMS	36	2	2		
	Reason why Maya cannot absorb a soul into herself	GMS	50	1	3		
	Nature of Maya	GMS	65	1	1		
	Nature of Maya	GMS	65	1	1		
	Means to eradicate the obstacles in the form of Maya	GMS				10	2
	Means to destroy the hindrance of Maya	GMS				57	1
	Means to traverse Maya	V	5	1	1		
	Reason for considering disciples to be beyond Maya	V	5	1	1		
	Manner in which God enters Maya	V				7	2
	Means to traverse Maya	V				5	1
	Means to traverse Maya	J	1	1	1		
	Means to traverse Maya	J				1	4
	Way in which to understand Maya	J				1	3
	Means to traverse Maya	GLS	10	2	1		
	Reason for Maya is emplified by the Earth	GLS	10	2	1		
	Means to traverse Maya	GLS	21	1	1		
	Means to traverse Maya	GLS	34	2	2		
	Characteristics of Maya	GLS	39	1	1		
	Definition of Maya	GFS				1	3
Mayaram Bhatt	Regard for Mayaram Bhatt	GLS	26	2	2		
Maya-sabalit-brahm	Understanding of what is meant by Maya-sabalit-brahm	S				6	2
Mayik	Characteristics of a Mayik soul	GFS	27	1	2		
Mean	Reason for describing a person as mean	GFS	42	1	1		
Means	Reason why means are accomplished or not	GFS	56	3	4		
Meditate	Insistence to meditate on God together with His Muktas	GFS				5	1
	Reason for not being able to meditate	S	9	2	3		
	Prudence of who to meditate on or not	L	11	2	4		
	Way in which to meditate	L				11	4
	Murti on which one should meditate	P	7	1	2		
	Means to meditate through one's inclination	V	8	1	1		
Meditating	Prudence whilst meditating	S				12	3
	Prohibition of meditating on other deities	GMS				19	5
	Prohibition of meditating on anyone apart from Shreej Maharaj	GMS				49	9
	Reason for meditating on the Sun and Moon	Am	1	1	1		
	Means of meditating in a superior and inferior way	Am				1	1
Meditation	Technique of performing meditation	GFS	32	4	3		

		Sec	V	Q	T	R	RQ
Meditation (cont...)	Reason for meditation not being without obstacles	GFS				22	1
	The creator of obstacles during meditation	GFS				1	3
	Way in which meditation should and should not be performed	S	12	3	4		
	Benefits of meditation	GMS	13	1	2		
	Way in which to perform meditation with sentiments of being separate from the Murti, or with sentiments of complete congruency with God	GMS				19	4
	Description of those who are able to accomplish meditation	GMS				35	1
	State of accomplishment is attained through meditation	Am	1	1	1		
	Those who are entitled to perform meditation	Am	1	2	2		
	Benefits of meditation	Am	1	1	1		
	Reason why the entire Murti is seen in meditation or not	Am				1	1
	Glory of meditation	GLS	37	1	1		
	Superior and inferior types of meditation	GLS				31	2
Meek person	Consequence of paining a meek person	GFS	72	1	2		
	Consequence of harassing a meek person	GFS				27	4
	Characteristics of a meek person	GFS				27	4
Mental adoration	Way to recognise someone who lovingly performs mental adoration and physical adoration	S	3	2	2		
	Equal greatness of mental adoration and physical adoration	S	3	1	1		
Mental worship	Method of performing mental worship	GLS	23	1	1		
	Description of mental worship that is performed with the sentiments that God is before oneself	GLS				23	1
Mercifulness	Description of God's mercifulness	GFS	73	5	7		
Mercy	Cause of God's mercy becoming fruitless	GFS	25	1	2		
	Way in which a sant shows mercy	GFS	78	15	15		
Merge	Way in which to merge or remain outside [the Murti]	S				11	3
Mergence	Different types of mergence	GFS				51	2
Merges	Entity that merges is called pervasive	S				11	4
Merging	Reason for merging into God's Murti	S	11	1	2		
Merit	Means to attain considerable merit	V	14	1	1		
Meritorious deeds	Reason for one's meritorious deeds being destroyed	GFS	55	1	2		
Merits	Means of perceiving others' merits	GFS	24	2	6		
Millions of births	Means to destroy the sins of millions of births	J	4	1	3		
Millions of people	Reason why God stays amongst the millions of people	GLS	21	1	3		
Millions of sacrificial ceremonies	Means to benefit from performing millions of sacrificial ceremonies	J	4	1	3		
Mind	Characteristics of the mind	GFS	12	2	2		
	Method of scrutinising one's mind	GFS	38	1	1		
	Means of controlling the mind	GFS	38	1	1		
	Characteristics of dedicating or not dedicating the mind	GFS	73	6	11		

		Sec	V	Q	T	R	RQ
Mind (cont...)	Examination of whether the mind has been conquered or not	S	1	1	1		
	Means of keeping one's mind on God	S	2	3	3		
	Way to behave with the mind	S	2	3	3		
	Examination of whether the edges of the disc-like mind have become blunt	S	7	1	2		
	Meaning of the disc-like mind	S	7	1	1		
	Meaning of the edges of the mind	S	7	1	1		
	Faults of the mind	K	3	2	2		
	Faults of the mind	K	3	2	3		
	Means to steady the mind	K	12	3	3		
	Reason why the mind becomes free from sensualities or not	K	12	3	3		
	Characteristics of the mind	GMS	23	1	1		
	Means of keeping control of the mind	GMS	33	2	3		
	Reason why the mind is called a ray	GMS				23	1
	Friendship between the mind and soul	GLS	6	1	2		
	Way in which to keep the mind firmly attached to the lotus feet of God	GLS	7	1	3		
	Means to control the mind	GLS	11	1	1		
	Reason why the mind becomes steady	GLS				30	1
	Method of dedicating the mind	GLS				13	4
Mind and speech	Reason why the mind and speech reach God	K	1	5	5		
	Reason why mind and speech cannot reach God	K	1	4	4		
Minor defects	Description of minor defects	GFS				31	1
Minor flaws	Description of minor flaws	K				9	1
Miraculous technique	Characteristics of a miraculous technique	GLS				12	2
Miserable	Cause of becoming miserable	GFS	24	1	4		
Misery	Reason why a person's misery is not alleviated	GFS	73	5	7		
	Cause of misery	L	6	3	4		
	Reason why a person's misery never ends	GMS	48	1	2		
	Reason why someone who insults a great person experiences misery	GMS	61	1	3		
	Reason why misery is experienced	J	5	1	1		
	Means to destroy misery	GFS	58	2	2		
Mistake	What constitutes a mistake	GFS	31	1	2		
Moderate	Characteristics of moderate intensity	L	10	5	7		
Money	Prohibition for an ascetic to keep money	GMS				52	2
Moon	Meaning of the example of the moon	L				13	5
More left to achieve	Reason for there being more left to achieve	GMS	8	2	3		
Mortal world	Way in which to understand the mortal world	GMS				28	3
Mosquito, etc.	Principle behind the example of the mosquito, etc.	GFS				63	6
Mota-purush	Benefits of serving a Mota-purush	GFS	55	1	2		

		Sec	V	Q	T	R	RQ
Mota-purush (cont...)	Benefits of assimilating the virtues of a Mota-purush	GFS	58	4	4		
	Benefits of pleasing a Mota-purush	GFS	58	2	2		
	Means to please a Mota-purush	GFS				58	5
	Characteristics of a Mota-purush	S				18	1
	Means to please a Mota-purush	GMS	27	3	3		
	Four types of Mota-purush	V	3	3	3		
	Benefits of serving a Mota-purush	V	3	3	3		
	Characteristics of the four types of Mota-purush	V				3	3
	Command to behave in whichever way pleases a Mota-purush	GMS	27	3	2		
Moveable objects	Meaning of moveable objects	GFS				8	4
Mugdha	Characteristics of mugdha	S	15	1	1		
Mukta							
	<i>A liberated soul. The Muktas of Shreejimaraj are of three categories, Anadi-muktas, Param-ekantik-muktas and Ekantik muktas.</i>						
	Means of becoming a Mukta	GFS	18	1	1		
	Cause of not becoming a Mukta	GFS	18	1	1		
	Glory of a Mukta	GFS	63	3	4		
	Way to become a Mukta	GFS				51	3
	Shreeji's words from the perspective of a Mukta	GFS				18	4
	Shreeji speaks from the perspective of a Mukta	GFS				48	1
	Reason for a Mukta to remain as a gruhasth	GFS				14	2
	Description of the Mukta status	GFS				8	6
	Glory of a Mukta	GFS				67	1
	Means of attaining a higher status of Mukta	S	17	1	2		
	Description of a Mukta	S				5	1
	Description of the ten categories of Mukta	S				17	3
	Way in which a Mukta merges with or remains outside the Murti	S				11	3
	Way in which a Mukta merges with or remains outside [the Murti]	S				11	3
	Reason why a Mukta cannot see the other categories	K				7	1
	Means to become a Mukta	GMS				22	1
	Reason for describing someone as not having attained the status of Mukta	V				12	2
Muktanand Swami	Reason why Shreejimaraj became pleased with Muktanand Swami	L				6	3
	Regard for Muktanand Swami	GMS	62	3	3		
	Greatness of Muktanand Swami	GMS				62	5
	Regard for Muktanand Swami	GLS	33	1	1		
Muktas	The sense of servitude of Muktas	GFS	21	1	8		
	Reason why muktas are visualised with the Murti	GFS	71	5	5		
	Description of Muktas residing in the Murti	GFS				9	7

		Sec	V	Q	T	R	RQ
Muktas (cont...)	Advocation of Muktas being incarnations	GFS				3	4
	Reason for God acting through Muktas	GFS				33	8
	Reason for Muktas to come from the abode	GFS				78	2
	Description of the place of Muktas	GFS				46	2
	Muktas have been described as divine Murtis	GFS				71	4
	Muktas are described as Murtis	GFS				9	6
	Description of the superiority of Muktas	GFS				78	5
	Description of the greatness of Muktas	GFS				8	2
	Advocation of the eternally sakar nature of Muktas	GFS				45	2
	Advocation of Muktas as being divine and sakar	GFS				8	3
	Description of the differing levels of Muktas	S	17	1	2		
	Description of God as the Aatma of Muktas	L				10	2
	Description of the power of muktas	L				15	4
	Description of the hierarchy between God and His muktas	L				13	3
	Incomparable nature of Muktas	P	4	1	1		
	Muktas are called the masters of Kaal, and Akshar-roop	GMS				18	1
	Muktas have been referred to by the names Narad, Sanak, etc.	GMS				47	4
	Description of the status of Muktas	GMS				13	7
	Description of the glory of Muktas using the example of a queen	GMS				22	4
	Ability of Muktas	Am	6	2	3		
	Sakar nature of Muktas	Am	6	2	3		
	Way in which Muktas enter the Murti	GLS				33	2
	Muktas have been advocated as incarnations	V				18	4
Mukta's perspective	Shreeji speaks from a Mukta's perspective	GFS				8	1
Muktas who have attained an accomplished status	Description of the strength of Muktas who have attained an accomplished status	GMS				50	3
Mul-akshar							
	<i>Another name for the sakar Akshar.</i>						
	Reason of describing Mul-akshar as the abode	GFS				63	11
	Creation is described as the service of Mul-akshar	GFS				63	11
	Reason for describing the form of Mul-akshar as vast	GFS				63	10
	Reason for describing Mul-akshar as the abode	S				17	2
	Reason for referring to Mul-askhar as Brahma	J				1	6
Mulji Brahmchari	God's regard for Mulji Brahmchari	GMS	33	1	2		
	Regard for Mulji Brahmchari	GLS	26	2	2		
Muljibhai	Regard for Muljibhai	GLS	22	1	1		
Mul-maya							
	<i>Another name of Maya. The originating Maya, because all worldly aspects evolve from it.</i>						

		Sec	V	Q	T	R	RQ
Mul-prakruti							
<i>Another name of Maya. Also referred to as Prakruti or Mul-maya.</i>							
	Form of Mul-prakruti	L	2	2	2		
Mul-purush							
<i>Also called Purush or Ishwar.</i>							
	Description of the abode of Mul-purush	GFS				71	2
	Names of Mul-purush	S				6	3
	Description of whose Mukta Mul-purush is	GMS				31	7
	Reason for referring to Mul-purush and Indra	J				1	6
Multiple forms	Dismissal of the idea that God exists in multiple forms	GFS	41	1	1		
Muni							
<i>Another name for a sadhu or sant.</i>							
Murti							
<i>The three forms of God are called Murti. The divine form that presides in the abode, the human form and the form of idols or paintings. All three forms of Shreej Maharaj's Murti are exactly the same.</i>							
	Reason for remembering God's Murti	GFS	3	1	1		
	Means of visualising the Murti	GFS	23	1	1		
	Command to worship the Murti	GFS	48	1	1		
	Reason for the Lord residing or not residing in the Murti	GFS	48	1	3		
	Command to never leave the Murti unworshipped	GFS	48	1	3		
	Cause of seeing a displeased or pleased expression on the Murti	GFS	56	2	3		
	Benefit of focussing on the Murti	GFS	65	3	3		
	Cause of not being able to recognise the Murti to be divine	GFS	66	1	1		
	Cause of not visualising the Murti of God	GFS	66	1	1		
	Description of the Murti as the cause	GFS	66	1	1		
	Worshipping the Murti	GFS	68	1	1		
	Residing in the Murti in a sakshat manner	GFS	68	1	1		
	Advocation of having respect for the Murti	GFS	68	1	1		
	Reason why muktas are visualised with the Murti	GFS	71	5	5		
	Means to continually visualise the Murti	GFS	78	4	4		
	Means to visualise the Murti within the soul	GFS				23	1
	Reason why the Murti should not be understood as being vast	GFS				63	10
	Characteristics of the Murti that is visualised within the antah-karans	GFS				3	1
	Cause of visualising the Murti within the soul	GFS				3	1
	Reason for visualising or not being able to visualise the Murti	GFS				24	3
	Means of visualising the Murti amidst lustre	GFS				20	1
	Reason why someone may think the Murti is inferior	GFS				73	10
	Dismissal of the idea that a person becomes one with the Murti	GFS				43	1

		Sec	V	Q	T	R	RQ
Murti (cont...)	The lustre of the Murti has been described as the Murti's drashya	GFS				64	5
	Hierarchical description of the Murti as the drashta, shariri and Aatma	GFS				64	3
	Means to attain a sakshatkar about the Murti	GFS				21	6
	Advocation of God's Murti	GFS				47	3
	Reason why God surrendered His Murti	K				6	2
	Reason for not contemplating about the Murti within the heart	L	10	4	6		
	Means of seeing the Murti everywhere	L				18	6
	Way in which the Murti is seen in its entirety	L				15	1
	Reason why affection for the Murti does not cease	GMS	9	1	1		
	Means of developing affection for the Murti	GMS	10	2	2		
	Means to visualise the Murti in a lustrous form	GMS	13	1	2		
	Three names of the Murti	GMS	13	1	2		
	Description of the Murti	GMS	13	1	1		
	Power of having firmness about the Murti	GMS	13	1	3		
	Benefits of understanding the Murti	GMS	13	1	3		
	Benefits of contemplating about the Murti	GMS	48	1	1		
	Reason for considering the Murti to be dark or fair in complexion	GMS				13	6
	Way in which to enter the Murti	GMS				38	1
	Means to attain the understanding that results in residing in the Murti	GMS				38	2
	Benefits of attaining a sakshatkar with God's Murti	GMS				51	2
	Means to attain the understanding that results in residing in front of the Murti	GMS				38	2
	Characteristics of conviction about the Murti	GMS				9	3
	Way in which to contemplate on the Murti	V	4	2	2		
	Way in which one should contemplate on the Murti through the gnan-indriyas	V				4	1
	Benefits of contemplating about the Murti	Am	3	1	1		
	It is best to meditate on the Murti than it is to on the Sun and Moon	Am				1	2
	Reason why the Murti is seen in different ways	GLS	31	1	1		
	Way in which to contemplate about the Murti	GLS				31	1
	Advocation of the Murti as the cause	GLS				31	4
	Way in which to understand the Murti as being pratyaksh	GLS				2	9
	Advocating of the fact that the Murti is above Mul-akshar and Muktas	Partharo					22
	Method of visualising the Murti	GFS				1	1
Murti in the abode	Unity of the Murti in the abode and the Murti on the Earth	GFS				68	1
Murti of the Lord	Reason for someone who is as competent as the Murti of the Lord to behave with bahya-drashti	GLS	14	13	14		

		Sec	V	Q	T	R	RQ
Murtiman	Elements are murtiman	GFS	63	3	3		
	Murtiman nature of all	GFS	63	3	3		
	Murtiman nature of Purushottam	GFS	64	1	1		
	Advocation of the murtiman philosophy	GFS	66	1	1		
	Description of murtiman Purushottam as being the Lord	GFS				64	3
	Way in which God pervades in a murtiman form	GFS				78	4
	Description of being murtiman	GFS				41	3
	Pervasiveness of a murtiman entity	K	4	2	2		
	Reason why God assumes a murtiman form	L	15	4	4		
	Way in which God pervades in a murtiman form	L				4	1
	Way in which God pervades in a murtiman form	L				15	2
	Pervasive nature of a murtiman entity	V	13	2	2		
	Pervasiveness of God's murtiman form	GMS	64	2	3		
Murtiman form							
Murtis	Description of the hierarchical power of the various Murtis	GFS				64	2
N	Naad						
	Means of hearing naad	GFS	24	1	3		
	Means to hear the naad	GFS	25	1	1		
	Description of the naad	GFS				25	4
	Nature of naad	GFS				24	4
	Description of the naad being Akshar-brahm-aatmak	S				6	4
	Nail						
	Example of the nail	GFS	32	2	2		
	What should be understood by the example of the nail	GFS				32	2
	Naimisharanya region						
	Naimisharanya region	S	7	1	2		
	Name						
	Means to derive benefit by reciting God's name, etc	GLS	15	1	1		
	Narad						
	Cause of Narad's hindrance	GFS	23	1	1		
	Narad, Sanak, etc						
	Meaning of the names Narad, Sanak, etc	GFS				24	6
	Description of the paroksh and pratyaksh natures of Narad, Sanak, etc.	GFS				32	1
	Reason for referring to Anadi-muktas using the names Narad, Sanak, etc.	GMS				62	2
	Narayan						
	Reason for saying that God manifested under the name of Narayan	Am				6	2
	Description of who may be called Narayan	V				2	5
	Definition of Narayan	V				2	2
	Reason for describing Shreejimaraj by the name Narayan	Am				4	3
	Nar-Narayan						
	Meaning of the name Nar-Narayan	GFS				8	7
	Description of God using the name, Nar-Narayan	K				10	9
	Shreejimaraj refers to Himself by the name Nar-Narayan	GMS				21	4
	Description of Shreejimaraj using the name Nar-Narayan	J				5	2
	God manifested under the pretext of the curse of Nar-Narayan	Partharo					14

		Sec	V	Q	T	R	RQ
Nar-Narayan (cont...)	Reason why the name Nar-Narayan is given prominence	J	5	1	1		
	Reason why the Murtis of Nar-Narayan have been installed first	J	5	1	1		
Narrative	Narrative that is a lifeline	GMS				28	4
	Narrative that is the life-source of all	J	1	2	2		
	Description of the narrative that is a life-source	J				1	7
	Description of the supreme narrative	J				1	9
	Narrative that is like a miraculous technique	GLS	12	1	2		
	Description of a narrative that should be remembered	GLS	23	2	2		
	Reason for understanding a narrative as being simple or profound	GLS				2	8
Narratives	Prudence of knowing which narratives should be remembered	GLS				23	2
	Description of the two narratives it only least	GLS				30	1
Nath	God's regard for the disciple Nath	GMS	59	1	3		
Natural	Description of the natural devastation	Am	2	1	1		
Natural devastation	Description of the natural devastation	GFS	12	2	2		
Nature	Means to relinquish one's own nature	GFS	57	3	3		
	Means to become free from one's own nature	S	18	4	7		
	Means to recognise someone's nature	L	8	5	5		
	Means to eradicate one's own nature	L	8	5	5		
	Reason why one's nature does not recede	GMS	7	1	1		
	Means to eventually eradicate one's own nature	GMS	13	1	1		
	Means to eradicate one's own nature	GMS	37	1	1		
	Reason for eliminating one's own nature	GLS	27	2	2		
Nature of being beyond all	Description of Shreeji's nature of being beyond all	GFS				71	1
Nature of doing everything through others	Description of God's nature of doing everything through others	L	13	2	2		
Natures	Means to eliminate one's own natures	S	18	2	3		
	Means to eradicate one's own natures	S	18	1	2		
	Means to become free from one's own natures	S	18	4	6		
	Description of natures that are for the good of others	S				18	1
Negative	Meaning of negative outcome	GMS				14	2
Nest	Example of the nest	GFS	32	2	2		
Nirakar							
<i>Anything that does not have a distinct form, such as liquids, air, light, the soul or lustre.</i>							
	Reason of describing God as nirakar	GFS	8	2	4		
	Cause of thinking that God is nirakar	GFS	66	1	1		
	Prohibition of the nirakar philosophy	GFS	66	1	1		
	Prohibition of worshipping a nirakar God	GFS	71	4	4		
	Cause of misunderstanding God to be nirakar	GMS	10	1	1		
	Forbiddance to believe God as nirakar	GFS	8	2	4		
Nirakar Akshar-brahm	God's nature of being beyond the nirakar Akshar-brahm	GFS	71	5	5		

		Sec	V	Q	T	R	RQ
Nirakar Akshar-brahm (cont...)	Reason for saying the Shreej Maharaj is beyond the nirakar Akshar-brahm	GFS				71	1
Nirakar philosophy, etc.	Deficiency in the understanding of those who propound the nirakar philosophy, etc.	GMS				35	4
Nirann-muktas							
<i>The liberated souls who exist in Shwet-dweep, the abode of Vasudev-brahm. They perform severe austerities and survive without consuming any food.</i>							
	Muktas described as Nirann-muktas	GMS				48	1
	Reason for giving the example of the Nirann-muktas	GMS				8	3
Nirbij	Characteristics of nirbij Sankhya and Yog	GLS				36	3
Nirgun							
<i>Anything that is free from the three attributes of Maya.</i>							
	Nirgun nature of the lustre of Purush, Brahm, Akshar and Purushottam	GFS				33	3
	Description of the nirgun form of God	K	8	1	1		
	Benefits of understanding the nirgun form of God	K	8	1	4		
	Advocation of God's nirgun form being the Aatma of Akshar, etc.	K				8	1
	Description of the nirgun Vasudev	L				7	4
	Indestructibility of nirgun bliss	V	9	1	1		
	Cause of not attaining the nirgun abode	J	4	1	2		
Nirgun nature	Nirgun nature of the abode	GMS	42	1	1		
Nirvikalp							
<i>Without alternative, definite, unwavering or stable. Refers to the faith or state of an individual, by which he sees God.</i>							
	Characteristics of a person who has attained the nirvikalp state	GFS				42	1
	Way in which a nirvikalp trance is attained	GMS	14	1	1		
	Description of someone with a nirvikalp status	GMS	17	2	2		
	Nature of nirvikalp trance	GMS				14	1
	Manner of attaining nirvikalp trance	V	1	1	2		
	Description of nirvikalp trance	V	1	1	1		
	Description of the nirvikalp state	GFS	42	1	1		
Nirvikalp status	Means to attain the nirvikalp status	V	1	2	3		
Nirvikalp trance	Description of the nirvikalp trance	GFS	25	1	2		
	Characteristics of nirvikalp trance	GFS	39	1	1		
	Characteristics of nirvikalp trance	GFS	40	1	1		
Nishkulanand Swami	Regard for Nishkulanand Swami	GLS	26	2	2		
No difference	Prohibition of worshipping God whilst considering there to be no difference between disciples and God	GLS				26	3
	Prohibition of perceiving no difference between God and His disciples	GMS				67	2
No intelligence	Characteristics of someone with no intelligence	GMS	14	1	2		
No kind of activity existing	Definition of no kind of activity existing	GMS				43	2

		Sec	V	Q	T	R	RQ
	No matter what he may otherwise be like	Reason for using the term 'no matter what he may otherwise be like'	GFS			37	2
	Non-violence	Advocation of the religious decree of non-violence	GFS	69	1	1	
		Characteristics of non-violence	S			11	1
	Normal characteristics	Cause of perceiving normal characteristics in God	GFS	23	1	1	
	Numerous	Reason why God had to assume numerous bodies	Am	4	1	2	
O	Oath	Reason why God took an oath	GLS	2	1	2	
	Obedient	Characteristics of a gruhasth who is obedient	GFS			14	1
	Objects	Reason why God accepts objects offered to Him	GFS	74	2	5	
		Cause of affection for worldly objects	L	10	2	3	
		Reason why objects cannot coerce a person	L	10	6	8	
		Reason for not becoming attached to objects	L	17	5	7	
		Means to make other objects insignificant	GLS	39	1	6	
	Observer	Definition of what is meant by the observer	Partharo				17
	Obstacles	Description of the creator of obstacles	GFS			1	5
		Way to overcome obstacles	GFS			1	3
		Way to overcome obstacles	GFS			1	5
		Description of the obstacles	GFS			63	6
		Reason for eradicating the obstacles	S	17	1	2	
		Cause of encountering the obstacles or not	K			12	1
	Obstinacy	Details of whether obstinacy arises or not	GLS	27	2	2	
	Offence	Unforgivable offence	GFS	71	1	1	
	Omniscience	Description of God's omniscience	GFS	41	1	1	
		Omniscience through Purush	GFS			13	3
		Reason why the omniscience of others does not remain	S			5	4
		Way in which God pervades through His omniscience	L	4	2	3	
		Description of God's omniscience	L	4	2	3	
		Description of God's omniscience	L	7	2	7	
		Description of God's omniscience	L			4	3
		Omniscience of Muktas	Am	6	2	3	
		Description of God's omniscience	Am	6	1	1	
		Description of God's omniscience	J	5	1	1	
		Description of God's omniscience	GLS	32	2	2	
	Omnisciently	Omnisciently existing within all in differing degrees	GFS	41	1	1	
	One universe	Cause of the destruction of one universe	GMS	64	2	3	
	One's own efforts	Prohibition of placing emphasis on one's own efforts	L	6	6	8	
	One's own religious decree	Characteristics of one's own religious decree	GFS			44	4
		Characteristics of one's own religious decree	GFS			75	1
		Characteristics of one's own religious decree	S			12	1

		Sec	V	Q	T	R	RQ
Only	Description of possessing only a conviction about the soul	V	17	2	2		
Oordhva-reta	Means to become oordhva-reta	GFS				73	4
	Characteristics of oordhva-reta	GFS	73	1	1		
Ordinary disciple	Characteristics of an ordinary disciple	GFS	14	2	3		
	Characteristics of an ordinary disciple	GFS	38	1	2		
	Characteristics of an ordinary disciple	GFS				49	2
Organ	Means of attaining the source of a particular organ	GFS				65	2
Original form	Advocating God's original form	GFS				45	2
Other deities	Description of the flaw that a Vedanti has in having upasana for other deities	GMS				19	1
Overcome	Cause of becoming or not becoming overcome	L	13	1	1		
Own	Reason for discerning one's own faults	GMS	66	1	1		
Own form	Firmness about one's own form	GFS	8	2	4		
	Reason why someone cannot understand his own form	GMS				32	2
Own nature	Description of the Lord's own nature	GFS	18	1	1		
P	Padma-kalp						
	Nature of Padma-kalp	GFS				13	2
	Pain						
	Means of avoiding pain	GFS	70	4	4		
	Reason for pain never ceasing	GFS				14	4
	Painted Murti						
	Validity of a painted Murti	GFS	48	1	1		
	Panch-ratra philosophy						
	The principals of the Panchratra philosophy according to Bapashree	GFS				52	1
	Description of the Panch-ratra philosophy	V	2	1	2		
	Panchratra scripture						
	Description of the flaw in the Panchratra scripture	GFS	52	1	1		
	Way in which to understand God via the Panchratra scripture	GFS	52	1	1		
	Panch-ratra Tantra						
	Reason for composing the Panch-ratra Tantra	V	2	1	2		
	Para classification of speech						
	Characteristics of the para classification of speech	S	6	2	3		
	Para speech						
	Para speech of a soul	S	6	2	4		
	Param-bhagwat disciple						
	Characteristics of a param-bhagwat disciple	GFS	47	3	3		
	Param-ekantik-mukta						
	<i>Liberated Muktas of Shreej Maharaj, who reside in His close proximity in His lustrous abode and serves Him eternally.</i>						
	Param-ekantik-mukta						
	Characteristics of a Param-ekantik-mukta	GFS				63	13
	Description of the Param-ekantik-mukta state	GFS				64	4
	Means of becoming a Param-ekantik-mukta	S				5	2
	Means of attaining the status of a Param-ekantik	L				11	4
	Means of becoming a Param-ekantik-mukta	GMS				49	7
	Characteristics of a Param-ekantik-mukta	GMS				49	6
	Reason why Param-ekantik-muktas are said to be equivalent to God	V				3	4

		Sec	V	Q	T	R	RQ
Param-ekantik sant							
	<i>The superlative state of an immensely devout sadhu or sant, i.e. who has attained the state of an Ekantik. Refers to a Sat-purush.</i>						
Param-ekantik status	Description of the Param-ekantik status	GFS				12	17
	Means to attain the Param-ekantik status	GFS				32	2
	Description of the Param-ekantik status	GFS				43	1
Paramhans							
	<i>A category of Shreejimaraj's sants, of the highest status. During the period of Shreejimaraj, of the order of 2000 sants, 500 were made paramhansas. They are said to be the Muktas who Shreejimaraj had brought with Him from Akshardham.</i>						
Parardh	Duration of a parardh	GFS				12	14
Par-brahm							
	<i>The highest of the five eternal entities, which transcends even Brahm. Refers to God.</i>						
	Means to attain the darshan of Par-brahm	GMS	62	3	3		
Parents	Reason why one's parents become fulfilled	GMS	48	1	5		
Paroksh	Reason for paroksh and pratyaksh descriptions	L				7	3
	Paroksh and pratyaksh forms are same	GMS	21	1	3		
	Reason why the paroksh scriptures have been advocated	GMS				35	2
	Description of the paroksh form	V	18	1	8		
	Way in which God's paroksh form should be understood	V				18	13
	Paroksh and pratyaksh forms are the same	GLS				2	7
	Understanding described in the paroksh scriptures	GFS				64	5
Particular Murtis	Differentiation of the particular Murtis that are met	GLS				16	3
Parvatbhai	Regard for Parvatbhai	GLS	22	1	1		
Pashyanti classification of speech	Characteristics of the pashyanti classification of speech	S	6	2	3		
Pashyanti speech	Pashyanti speech of a soul	S	6	2	4		
Passion	Reason for passion arising	GFS	14	1	1		
	Examination of whether passion has been conquered	GFS	60	1	1		
	Details of how to eliminate passion	GFS	60	1	1		
	Means to eliminate passion	GFS	60	2	2		
	Method of removing passion	GFS				60	2
	Nature of passion	GFS				60	1
	Nature of passion	GFS	11	1	1		
Passions	Means of eradicating passions	GFS	38	1	1		
	Cause of passions not receding	GFS	44	4	4		
	Means to eradicate passions	S	5	1	2		
	Reason for eradicating passions	S	5	1	1		
	Characteristics of passions that have been subdued, not subdued, or uprooted	L	16	1	1		
	Means of uprooting one's passions	L	16	2	2		
	Cause of passions not being uprooted	L	16	2	2		

		Sec	V	Q	T	R	RQ
Passions (cont...)	Means to eradicate worldly passions	GMS	25	2	2		
	Means to become free from worldly passions	GMS				47	3
	Description of the place where passions can be eradicated	GMS				45	1
	Best place to eradicate worldly passions	GMS				47	2
	Characteristics of passions	GLS	14	1	1		
	Way in which to recognise whether passions are exhausted or potent	GLS	18	3	3		
	Reason why passions become exhausted	GLS	18	3	3		
	Means to eradicate passions	GLS	20	2	2		
	Command to discard passions	GLS				30	2
	Three endeavours to recede passions	GLS	34	1	1		
	Means to increase one's passions for God	GLS	34	1	1		
Past	Fruits of past good deeds	GMS	59	1	3		
	Characteristics of past disciples	GMS	59	1	3		
Past deeds	Cause of the past deeds of the sthool and sookshma bodies being an influence	S	14	4	4		
	Cause of the past deeds being an influence or not	S	14	4	5		
	Reason for describing the sins of past deeds as insignificant	S	14	4	4		
	Cause of the penance for past deeds influencing or not	S				14	4
	Place where the fruits of past deeds are experienced	GMS	11	1	1		
	Means of destroying the influence of past deeds	J	1	1	1		
	Where past deeds have no influence	J	1	1	1		
	Means to traverse one's past deeds	J				1	4
Path of renunciation	Reason why an ascetic who follows the path of renunciation, does not become bound by worldly activities	V	17	2	2		
	Reason why perversions arise in an ascetic who follows the path of renunciation when he serves God or disciples	V				17	1
Patience	Means of not losing patience	GFS	61	1	1		
Patronage	Murti under which one should take patronage	GMS	10	1	1		
	Way in which to take God's patronage	GMS				62	7
	Benefits of taking God's patronage	J	5	1	1		
	Benefits of taking God's patronage	GLS	10	2	1		
	Characteristics of someone whose patronage towards God does not recede	GLS	35	1	1		
	Definition of sincerely taking God's patronage	GLS				36	1
Pauper	Means for a pauper to become a king	GFS	58	2	2		
	Meaning of the word, pauper	GFS				58	2
Peace	Means to experience peace	GLS	11	2	2		
	Reason for not attaining peace	GFS	22	1	1		
Perfect	Characteristics of a perfect determination	GFS	63	2	2		
	Characteristics of a perfect determination	GFS	78	2	2		

		Sec	V	Q	T	R	RQ
Perfect conviction	Characteristics of a perfect conviction	P	7	1	3		
Perfect state	Characteristics of someone with a perfect state	K				7	4
Perfectly knowledgeable person	Characteristics of a perfectly knowledgeable person	L	7	3	8		
	Characteristics of a perfectly knowledgeable person	L	7	1	3		
Permissions	Advocation of the permissions and prohibitions	GFS	42	1	1		
Perpetual	Benefit of one's inclination remaining perpetual	GFS	23	1	2		
	Means to attain a perpetual contemplation about God	GFS	30	1	1		
	Cause of attaining a perpetual contemplation	GFS				30	1
	Means of attaining perpetual relationship with God	K	11	2	2		
Perplexed	Characteristics of someone who becomes perplexed	GFS				76	1
	Means of not becoming perplexed about God	P	7	1	2		
Pervades	Way in which God pervades within Akshar, etc.	GFS	63	3	4		
Pervading	Pervading via lustre	V				13	1
Pervasiveness	Pervasiveness of Chidakash	GFS	46	1	1		
	Pervasiveness of God through His power	GFS				45	2
	Pervasiveness of God through His lustre	GFS				41	1
	Pervasiveness of God through His power	GMS	10	1	1		
	God's pervasiveness	GLS	37	1	1		
Perversion	Means to become free from perversions	V	20	1	1		
Perversions	Means of immediately ceasing perversion	GMS	7	2	2		
	Way to become free from perversions	GFS	58	4	4		
Perverted	Reason why someone becomes perverted or not	GMS				3	1
Physical behaviour	Prudence of physical behaviour	S	2	2	3		
Pillar	Reason for embracing a pillar	L				3	2
	Reason for embracing a pillar		3	1	1		
Pious	Means of becoming pious	V	14	1	2		
Pious person	Understanding of a pious person	L	11	2	2		
Place, period, etc.	Description of a difficult and good place, period, etc.	GFS				29	1
Place, time and deeds	Cause of place, time and deeds becoming auspicious or inauspicious	GFS	59	4	4		
Place, time, etc.	Command to seek a favourable place, time, etc.	GFS	78	1	1		
	Characteristics of the eight factors, i.e. place, time, etc.	L				12	4
Places	Places, attendants and purposes should be known	V				18	12
Pleasant	Reason for considering pleasant or unpleasant things to be the same	GMS	13	1	1		
Please	Means to please God	GFS	25	1	2		
	Means to please God	GFS	33	1	1		
	Means by which to please God	GFS	56	1	2		
	Means to please God	K	6	2	2		

		Sec	V	Q	T	R	RQ
Please (cont...)	Means to please God	K	10	1	1		
	Means to please God	GMS	25	3	3		
	Means of please God	GMS	28	1	4		
	Means to please God	GMS	35	1	5		
	Means to please God	GMS	56	1	2		
	Means to please God	GMS	66	2	2		
	Means to please God	V	2	1	2		
	Means to please God	Am	3	3	4		
	Means to please one's master	Am	3	2	3		
	Means to please God	Am	8	1	2		
	Means to please God	GLS	6	1	1		
	Virtues and flaws that please and displease God	GLS	25	2	3		
	Means to please God	GLS	25	1	1		
	Means to please God	GLS	30	1	2		
Please the Lord	Way to please the Lord	GFS	4	1	1		
Pleased	Reason for God becoming pleased	GFS	18	1	4		
	Reason why God became pleased	GFS	78	26	26		
	Reason for God becoming pleased	GFS				73	1
	Reason of God becoming pleased	GFS				56	10
	Reason why God does not become pleased	S	2	2	3		
	Reason for God becoming pleased	K	10	1	3		
	Cause of God not becoming pleased	K	10	1	3		
	Reason for God becoming pleased	K				6	1
	God becomes pleased or displeased	GMS	28	1	2		
	Reason why God becomes pleased	GMS	28	1	1		
	Means by which God becomes pleased	V	2	1	1		
	Reason why God does not become pleased	J				3	2
	Reason why Shreej Maharaj became pleased	GLS	1	2	3		
	Reason why God becomes pleased	GLS	28	5	4		
Pleasing	Means of pleasing God	GFS	56	2	3		
	Reason for wishing to attain the fruits, in the form of pleasing God	GLS	25	1	1		
Pleasing the Lord	Means of pleasing the Lord	GFS				4	1
Pleasure	Means to attain the pleasure of God	GFS	18	1	4		
	Four means to attain God's pleasure	GFS	21	1	1		
Pleasures	Pleasures of the other Loks are like those of hell	GLS	28	1	1		
Pompous person	Characteristics of a pompous person	GFS				25	6
Poor person	Reason why God becomes pleased with a poor person	GLS	25	1	1		
Pore	Cosmoses exist in God's every pore	GFS	72	2	4		
	Definition of pore	GMS				42	1

		Sec	V	Q	T	R	RQ
Pore (cont...)	Cosmoses exist within every pore of God	L	2	2	2		
Portion	Meaning of a portion of the body	GFS				18	1
Position	Examination of whether someone has contravened his position	S	9	4	5		
	Characteristics of the position	S	9	4	5		
Possess the attributes of Maya	Reason for considering someone to possess the attributes of Maya	GMS	14	1	2		
Potentialities	Reason why God has suppressed one's potentialities	J	4	1	4		
Power	Lustre described as God's own power	GFS				72	2
	Means of increasing one's power	S	17	1	2		
	Description of the differing degrees of power	L				17	5
Power of actions	Description of the power of actions	GFS	65	4	4		
Power of knowledge	Description of the power of knowledge	GFS	65	4	4		
Power of will	Description of the power of will	GFS	65	4	4		
Powers	Description of God's powers	GFS				74	6
Prabhashankar	Regard for Prabhashankar	GLS	1	1	2		
Practitioner of yoga	Sleep for a practitioner of yoga	V	8	1	1		
Pradhan							
	<i>Refers to the female aspect of Pradhan-purush. Pradhan evolves from Mul-Purush and Mul-Prakruti for the creation and sustenance of each cosmos.</i>						
Pradhan-Prakruti							
	<i>Refers to the female aspect of Pradhan-purush.</i>						
Pradhan-purush							
	<i>The couple of the female and male aspects of Pradhan and Purush, respectively. The innumerable cosmoses, i.e. the 24 elements evolve from them.</i>						
Pradyumna	Reason for referring to Pradyumna by the name Vairaj	S				6	1
Pragat							
	<i>He (the entity) who has manifested and who is currently present.</i>						
	Description of the pragat nature of the Lord	GFS	37	1	3		
	Benefits of attaining the pragat God	GFS	56	3	4		
	Description of God's pragat nature	GFS	56	3	4		
	Understanding the pragat nature of God's idol form	GFS				23	1
Pragat and paroksh natures	Understanding of the pragat and paroksh natures Nar-Narayan	GFS				56	11
Pragat nature	Description of God's pragat nature	Am	4	1	3		
	God's pragat nature	Am	6	1	1		
	God's pragat nature	Am	6	2	3		
	Description of God's pragat nature	J	5	1	1		
	Description of the pragat nature of God	GLS				31	3
Praja-pati	Means to attain Praja-pati	GFS	65	2	2		
Prakruti							
	<i>Refers to Maya. Also known as Mul-prakruti, Mul-maya, or Pradhan-Prakruti.</i>						
	Characteristics of Prakruti	GFS	12	2	2		
	Significance of Prakruti	GFS	51	1	1		

		Sec	V	Q	T	R	RQ
Prakruti (cont...)	Means of seeing the path of light to Purush, who is beyond Prakruti	GFS	65	2	2		
	Who should be known as Prakruti	GFS				13	1
	Characteristics of Prakruti	GFS				12	4
Prakruti-Purush							
	<i>The couple of the female and male aspects of Prakruti and Purush, respectively. Countless pairs of Pradhans and Purushs evolve from them in order to create and sustain each cosmos. Also known as Mul-prakruti-purush.</i>						
	Reason for describing Prakruti-Purush as the cause of the universe	GFS	12	1	1		
	Definition of Prakruti-Purush	K				10	2
	Description of the abode of Prakruti-Purush	K				10	7
	Way in which God enters Prakruti-Purush and the cosmos	GMS				4	2
Pran	Means to control one's pran	GFS	25	1	2		
Pranav	Nature of pranav	GFS				24	4
Pranav and naad	Reason for hearing pranav and naad	GFS	24	1	3		
Prans							
	<i>The collective term for the air, force and energy that flows within a body to enable all its crucial functions to occur.</i>						
	Means to control the prans	GMS	33	2	3		
Pratyaksh							
	<i>He (the entity) who is supreme and visible to the eyes. Shreej Maharaj is supreme and is forever present and visible through His idol forms. Therefore, Shreej Maharaj is eternally Pratyaksh. All other entities, regardless of whether they have manifested in the past or if they appear in the future, Shreej Maharaj is still Pratyaksh.</i>						
	Benefits of attaining the pratyaksh God	GFS	31	2	3		
	How to believe God as being pratyaksh	GFS				9	4
	Description of pratyaksh and paroksh	GFS				59	2
	Description of the pratyaksh nature of God	GFS				59	1
	Description of the pratyaksh nature	GFS				63	1
	Differentiation of what is pratyaksh	GFS				31	2
	Characteristics of someone who lovingly performs adoration to the pratyaksh God	S	3	2	2		
	Advocation of God's pratyaksh nature	L				7	7
	Definition of attaining the pratyaksh God	GMS				57	2
	Way in which to understand God as being pratyaksh	GMS				49	1
	Way in which to recognise the pratyaksh God	GMS				21	2
	Description of the pratyaksh form	V	18	1	8		
	Way in which God's pratyaksh form should be understood	V				18	13
	God's pratyaksh nature	Am	5	2	2		
	Benefits of having faith in the pratyaksh form of God	GLS	2	1	2		
	Glory of the pratyaksh form of God	GLS	2	1	2		
	Consequence of wishing for anything apart from the pratyaksh Murti	GLS	5	3	3		

		Sec	V	Q	T	R	RQ
Pratyaksh (cont...)	Consequence of wishing for anything apart from the pratyaksh Murti	GLS	5	3	4		
	Benefits and method of taking the patronage of the pratyaksh God	GLS	7	1	2		
	Pratyaksh nature of God	GLS	35	5	6		
Pratyaksh God	Benefits of being resolute about the pratyaksh God	GFS	9	1	2		
	Cause of developing atheistic sentiments towards the pratyaksh God	GFS	68	3	3		
Pratyaksh Murti	Method to visualise the pratyaksh Murti	GFS	20	2	2		
Pratyaksh nature	Description of God's pratyaksh nature	GFS				45	2
	God's pratyaksh nature	GMS	13	1	3		
	God's pratyaksh nature	Am	6	1	1		
	God's pratyaksh nature	J	4	1	3		
Praudha	Characteristics of praudha	S	15	1	1		
Preaching	Preaching delivered by Shreejimaraj	GFS	21	1	3		
	Preaching delivered by Shreejimaraj	GFS	21	1	8		
	Preaching delivered by Shreejimaraj	GFS	32	4	3		
	Preaching delivered by Shreejimaraj	GFS	37	1	1		
	Preaching delivered by Shreejimaraj	GFS	38	1	1		
	Preaching delivered by Shreejimaraj	GFS	44	4	4		
	Preaching delivered by Shreejimaraj	GFS	47	1	1		
	Preaching delivered by Shreejimaraj	GFS	56	3	4		
	Preaching delivered by Shreejimaraj	GFS	62	2	2		
	Preaching delivered by Shreejimaraj	GFS	70	4	4		
	Reason why God instils fear during preaching's	GFS	73	6	11		
	Preaching delivered by Shreejimaraj	GFS	78	1	1		
	Preaching delivered by Shreejimaraj	S	2	2	3		
	Preaching delivered by Shreejimaraj	S	2	3	4		
	Preaching delivered by Shreejimaraj	S	4	1	3		
	Preaching delivered by Shreejimaraj	S	9	2	3		
	Preaching delivered by Shreejimaraj	S	9	4	5		
	Preaching delivered by Shreejimaraj	S	10	1	2		
	Preaching delivered by Shreejimaraj	S	12	3	4		
	Preaching delivered by Shreejimaraj	S	18	1	1		
	Preaching delivered by Shreejimaraj	S	18	2	3		
	Preaching delivered by Shreejimaraj	K	3	2	3		
	Preaching delivered by Shreejimaraj	K	3	3	6		
	Preaching delivered by Shreejimaraj	K	10	1	1		
	Preaching delivered by Shreejimaraj	K	10	1	3		
	Preaching delivered by Shreejimaraj	K	10	4	8		
	Preaching delivered by Shreejimaraj	L	4	3	7		

		Sec	V	Q	T	R	RQ
Preaching (cont...)	Preaching delivered by Shreej Maharaj	L	10	6	8		
	Preaching delivered by Shreej Maharaj	P	1	1	2		
	Preaching delivered by Shreej Maharaj	P	3	2	3		
	Preaching delivered by Shreej Maharaj	P	3	3	4		
	Preaching delivered by Shreej Maharaj	P	7	1	2		
	Preaching delivered by Shreej Maharaj	GMS	5	1	1		
	Preaching delivered by Shreej Maharaj	GMS	6	2	2		
	Preaching delivered by Shreej Maharaj	GMS	8	2	3		
	Preaching delivered by Shreej Maharaj	GMS	12	1	1		
	Preaching delivered by Shreej Maharaj	GMS	19	1	2		
	Preaching delivered by Shreej Maharaj	GMS	32	1	4		
	Preaching delivered by Shreej Maharaj	GMS	33	2	3		
	Preaching delivered by Shreej Maharaj	GMS	35	1	5		
	Preaching delivered by Shreej Maharaj	GMS	40	1	3		
	Preaching delivered by Shreej Maharaj	GMS	41	1	1		
	Preaching delivered by Shreej Maharaj	GMS	45	1	1		
	Preaching delivered by Shreej Maharaj	GMS	45	2	4		
	Preaching delivered by Shreej Maharaj	GMS	47	1	2		
	Preaching delivered by Shreej Maharaj	GMS	47	1	3		
	Preaching delivered by Shreej Maharaj	GMS	48	1	3		
	Preaching delivered by Shreej Maharaj	GMS	55	1	3		
	Preaching delivered by Shreej Maharaj	GMS	56	1	2		
	Difficulties must be tolerated when preaching about God	GMS	57	1	4		
	Preaching delivered by Shreej Maharaj	GMS	57	1	5		
	Preaching delivered by Shreej Maharaj	GMS	62	3	4		
	Preaching delivered by Shreej Maharaj	GMS	63	1	7		
	Command to tolerate the difficulties encountered when preaching about God	GMS				57	3
	Preaching delivered by Shreej Maharaj	V	11	2	3		
	Preaching delivered by Shreej Maharaj	V	19	1	1		
	Preaching delivered by Shreej Maharaj	J	3	2	3		
	Preaching delivered by Shreej Maharaj	GLS	9	1	1		
	Preaching delivered by Shreej Maharaj	GLS	13	1	1		
	Preaching delivered by Shreej Maharaj	GLS	13	1	2		
Preference	Description of God's preference	GLS				21	2
Previous merits	Characteristics of previous merits	GFS				55	2
Pride	When pride should be maintained or not	L	6	11	13		
	Characteristics of pride	L	14	1	4		
	Means to eradicate pride	L	17	5	7		
	Reason why pride is especially prohibited	L				14	6

		Sec	V	Q	T	R	RQ
Pride (cont...)	Way in which pride should be kept or not	P	5	1	1		
	Pride is the source of all flaws	V	11	2	3		
	Prohibition of having pride	Am	8	1	2		
	Forbiddance of having pride	J	3	2	3		
	Prohibition of having pride	GLS	12	1	1		
Pride, etc.	Means to eradicate pride, etc.	P	3	1	1		
Principle	Description of God's principle	K	10	2	6		
	Description of God's principle	GLS	7	1	1		
	Description of God's principle	GLS	10	2	1		
Principles	Description of Shreej Maharaj's principles	GFS				7	2
	Description of Shreej Maharaj's principles	GFS				64	5
	Description of God's principles	P	1	1	2		
	Description of Shreej Maharaj's principles	GMS				35	2
Progress	Means to progress	GFS	53	1	1		
	Means to progress	GMS	28	1	4		
	Means to progress	V	12	1	1		
Progressing	Means of progressing or not	K	3	1	2		
	Means of progressing or receding	L	8	11	11		
	Cause of not progressing	J	5	1	1		
Promise	Description of God's promise	GMS				38	3
Propensities	Description of the propensities such as freedom from lust	GFS				8	10
Propensity	Cause of one's propensity not flourishing	GFS	56	1	2		
	Description of propensity	GFS	8	2	4		
Prosper	Reason why someone would not prosper	GFS	72	1	2		
Prosperities	Importance of remaining independent from prosperities	GMS	63	1	4		
	Cause of joining the path to other prosperities	J				4	3
Prostitute	Definition of prostitute	GFS				55	3
Prostration	Reason for performing one extra prostration	GMS	40	1	1		
Prowess	Means of attaining prowess	GFS				64	5
	Description of prowess	GFS				9	5
	Description of prowess	GFS				43	2
	Description of the prowess of God's abode	K				8	3
	Prowess attained by gruhasths and ascetics	GMS				25	1
	Means of attaining prowess	GFS	43	1	1		
	Means of attaining prowess	GFS	64	1	3		
Prudence	Means to develop prudence	GLS	14	9	10		
	Characteristics of prudence	GLS				13	3
Prudent disciple	Characteristics of a prudent disciple	GFS	16	1	1		
Prudent individual	Characteristics of a prudent individual	K	10	1	1		
Prudent person	Characteristics of a prudent person	GFS	6	1	1		

		Sec	V	Q	T	R	RQ
Public repute	Reason why someone may disregard all consideration for his public repute	3	1	1			
Punish	Reason why Shreej Maharaj would punish someone	GFS				37	4
Pure	Way of becoming pure	GFS	18	1	1		
	Means to become pure	GFS	78	20	20		
	Reason why the lustre has been described as pure and divine	GMS				30	1
	Way in which to behave according to pure sattva	Am				2	1
	Definition of pure sattva	Am				2	2
	Benefits of attaining spiritual knowledge through a pure association	GLS	3	1	1		
Purposes	Six purposes of God's manifestation	GMS				58	1
Purush	<i>Refers to the male aspects of Pradhan-Purush. He is the controller of Prakruti and remains distinct from her. Also called Maha-Purush, Mul-Purush.</i>						
	Characteristics of Purush	GFS	12	2	2		
	Significance of Purush	GFS	51	1	1		
	Who should be known as Purush	GFS				13	1
	Characteristics of Purush	GFS				12	3
	Reason for describing the form of Purush as vast	GFS				63	10
	Difference between Purush and Purushottam	GMS	31	2	5		
	Enlightening through Purush	GMS	31	1	4		
	Description of difference between Purush and Purushottam	GMS				31	10
	Scriptures in which Purush is referred to as Purushottam	GMS				31	8
	Purush is advocated as being Ishwar	GLS	10	2	1		
Purush and Prakruti	Power in the form of Purush and Prakruti	GFS	13	1	1		
Purush, etc.	Description of the superiority and inferiority of Purush, etc.	S				17	4
Purushottam	<i>The supreme amongst all, i.e. the supreme God. Purna Purushottam refers to Shreej Maharaj. Also referred to as Par-brahm or Param-aatma.</i>						
	Significance of Purushottam	GFS	51	1	1		
	Purushottam described as the body	GFS	64	1	1		
	Meaning of Purushottam	GFS				8	7
	Means of attaining Purushottam	Am	5	2	2		
	Reason for saying that Purushottam has assumed the guise of the sage Nar-Narayan	J	4	1	4		
Purushottam-roop	Way in which one becomes Purushottam-roop	K				1	3
Purush-Prakruti	Reason for describing Purush-Prakruti as the cause of the universe	GFS	13	1	1		
	Place where Purush-Prakruti undergo the stages of contraction and expansion	GFS	46	1	1		
Q	Quintessence						
	Description of the quintessence	GMS	39	2	3		

		Sec	V	Q	T	R	RQ
R	Radhika, etc.	Duration for which Radhika, etc. attendants serve God	Partharo			8	
	Rajarshi	Characteristics of a Rajarshi	GLS	27	2	2	
	Rajas	<i>One of the three types of Ahankar, i.e. ego, which emerge from Maha-tattva. This is the lust, passion or pleasure seeking quality of Maya. Also referred to as Rajo-gun.</i>					
	Ramanand Swami	Description of how Ramanand Swami is referred to as a Mukta	Partharo			14	
		Reason for saying that Uddhav was present in the form of Ramanand Swami	V			18	3
		Reason for saying that Ramanand Swami became merged into Shesh-shayi-Narayan	Am			7	2
	Ramanuj	Description of Ramanuj's philosophy	L	14	1	1	
	Ramchandraj	Description of the abode of Ramchandraj	GFS			71	2
	Rarest	Description of the rarest spiritual means	L	6	1	1	
	Ratanji	God's regard for Ratanji and Miyaji	GMS	41	1	1	
	Rays	Pervasiveness of God through His rays	GFS			45	2
	Re-born	Means to never having to be re-born	GMS	48	1	1	
	Recedes	Reason why someone recedes or not	GLS	28	2	2	
	Regulations of one's caste and stage of life	Benefits of abiding by the regulations of one's caste and stage of life	GMS	21	1	1	
	Rejoice	Reason why someone does not experience rejoice or dejection	L	3	1	1	
	Relatives	Reason why one should forget about relatives	GFS	37	1	1	
		Different relatives	GMS			32	1
		Reason why relatives as well as those that are not relatives attain salvation	GLS	27	5	5	
		Reason for considering disciples to be relatives	GLS			16	2
	Reliance	Reason for not having any reliance	L	17	5	9	
	Religious decree	Means to retain a firm religious decree	GFS	54	2	2	
		Characteristics of someone who never deviates from his religious decree despite adversity	GFS	54	2	2	
		Characteristics of religious decree	GFS			75	1
		Means of not falling from the religious decree	S	13	1	3	
		Unflinching adhering to the means of religious decree	L	6	2	2	
		Means of not falling from the religious decree	GMS	4	2	2	
		Means to never fall from the religious decree	GMS	15	2	2	
		Means of maintaining a strong religious decree	GMS	16	1	1	
		Cause of adhering to the religious decree or not	GMS	35	1	3	
		Someone who does not adhere to the religious decree is cursed	GMS	35	1	4	
		Cause of renunciation becoming futile	GMS	60	1	4	
		Nature of the upasana that stops one from falling from the religious decree	GMS			27	3
		Adversity where both the religious decree and devotion may not be kept	GMS			4	1

		Sec	V	Q	T	R	RQ
Religious decree (cont...)	Nature of the religious decree	GMS				26	1
	Means of not falling from the religious decree	V	3	1	1		
	Cause of the merit of abiding by the religious decree being destroyed	V	14	1	2		
	Reason for considering someone who abides by the religious decree to be a more sinful than a grave sinner	V	14	1	2		
	Characteristics of religious decree	Am	5	4	4		
	Way in which to recognise someone who adheres to the religious decree or not	GLS	8	1	1		
	Reason for associating with an adherent of the religious decree or asceticism	GLS	11	4	4		
	Reason for describing a religious decree as Bhagwat religion	GLS	21	1	1		
	Characteristics of someone who will not fall from the religious decree when faced with unfavourable times	GLS	24	2	2		
	Two flaws that constitute as being obstacles to adhering to the religious decree	GLS	26	2	3		
	Means of not falling from the religious decree	GLS	26	2	3		
	Reason for firmly behaving in accordance with the religious decree	GLS	29	2	1		
	Reason why relaxation is seen in the religious decree	GLS				14	3
	Thoughts that someone with a propensity for religious decree should have in order to recede lustful, etc. thoughts	GLS				2	4
	Cause of religious decree emerging	L	9	1	1		
	Characteristics and benefit of religious decree	L				9	1
Religious decree of one's caste and stage of life	Inferiority of the religious decree of one's caste and stage of life	GLS	21	1	1		
	Benefits of the religious decree of one's caste and stage of life	GLS	21	1	2		
Religious decree, spritual knowledge, etc.	Means of attaining religious decree, spritual knowledge, etc.	L	16	3	3		
Religious decrees	Circumstances under which religious decrees are worth abandoning	V				5	2
Religious person	Characteristics of a religious person	S	10	1	1		
	Reason for associating with a religious person	L	6	4	5		
	Reason for associating with a religious person	L	6	5	6		
Remembrance	Means to maintain remembrance	GFS	18	1	1		
	Means of maintaining God's remembrance	GFS				22	1
	Reason why a remembrance of God does not remain	S	15	1	1		
Renunciation	Reason for deficiencies not being overcome despite having renunciation	GMS	13	1	3		
	Cause of going to hell despite having renunciation	GMS	14	1	2		
	Cause of renunciation becoming futile	GMS	60	1	4		
	Reason why renunciation remains intact	GLS	29	2	1		
	Reason why renunciation does not last	GLS	29	1	1		
	Characteristics of genuine renunciation	GMS	57	1	2		

		Sec	V	Q	T	R	RQ
Resentful person	Characteristics of a resentful person	K	6	4	5		
Resentment	Cause of resentment arising	K	6	4	5		
	Means to eradicate resentment	K	6	3	4		
Resolute	Reason why a disciple becomes resolute	GFS	70	4	4		
	Characteristics of a resolute disciple	GFS	76	1	3		
	Characteristics of a resolute determination	GFS				61	1
Resolute belief	Taking God's shelter due to a resolute belief	GFS	33	1	1		
	Characteristics of a resolute belief	GFS				33	1
Resolute disciple	Characteristics of a resolute disciple	GFS	58	4	4		
	Means to become a resolute disciple	GFS	58	4	4		
	Means of becoming a resolute disciple	GFS	58	4	5		
Respect	Means to maintain respect	GFS	78	16	16		
	Means to maintain respect	GFS				78	4
Responsibility	Characteristics of a person who should be entrusted with responsibility	GFS				18	2
Reverence	Characteristics of someone with reverence	GMS	59	1	3		
Rules	Rules that should be adhered to and scriptures that should be known	GMS				61	1
S	Sachidanand <i>Refers to the lustre of Shreej Maharaj, which is the epitome of truth (Sat), enlightenment (Chid) and eternal bliss (Anand).</i>						
	Sacred scriptures	GFS				59	3
	Sacrifice of knowledge	GMS	8	2	3		
		GMS	8	2	3		
	Sacrifices	GMS	8	2	2		
	Sadguru <i>Eminent sants who have been given a senior status are referred to as Sadgurus. Also refers to Satpurushs.</i>						
	Sadhu <i>An ascetic who has renounced worldly life to serve the Satsang.</i>						
		GFS	44	4	4		
		GFS	44	4	4		
		GFS	56	2	3		
		GFS	69	1	1		
		GFS	77	1	1		
		GFS	77	1	1		
		GFS				21	1
		S				12	2
		K	3	2	3		
		K	3	2	3		
		K	9	1	1		

		Sec	V	Q	T	R	RQ
Sadhu (cont...)	Means of becoming a sadhu	GMS	2	1	1		
	Reason why the virtues of a sadhu do not arise	GMS	7	1	1		
	Characteristics of a true sadhu	GMS	33	2	3		
	Reason why someone remains as a sadhu or not	GMS	47	1	1		
	Rules for how to treat a sadhu humanely or not	GMS				47	1
	Way in which God manifests in the form of a sadhu	V	10	1	1		
	Characteristics of God as a sadhu	V	13	1	1		
	Recognising a sadhu	V	19	1	1		
	Characteristics of God's incarnation as a sadhu	V				10	1
	Reason for not considering someone to be a sadhu	Am	8	1	3		
	Characteristics of a sadhu	GLS	27	2	2		
	Reason why the sin of betraying a sadhu is equivalent to betraying God	GLS	35	5	6		
	Six characteristics of a sadhu	GLS	35	5	6		
	Reason why serving a sadhu is equivalent to serving God	GLS	35	5	6		
	Benefits of associating with a sadhu	GFS	21	1	4		
	Means of attaining the characteristics of a sadhu	GFS				77	1
Sadhus	Reason for describing sadhus to be equal to God	GFS				44	5
	Characteristics of a someone who has not understood the greatness or path of sadhus	GLS	35	1	1		
Sage	Meaning of what is meant by being in the guise of a sage	Am				7	5
Sages	Sants likened to sages	GFS				12	17
Sagun	<i>Anything that contains the three attributes of Maya.</i>						
	Benefits of understanding the sagun form of God	K	8	1	4		
	Description of God's sagun nature	K	8	1	2		
	Description of God's sagun nature	K	8	1	3		
	Description of the difference between the sagun and nirgun nature of Akshardham	K				8	3
Sagun nature	Description of the abode's sagun nature	GMS	42	1	1		
Sakar							
<i>An entity that possesses a distinct form, i.e. is not formless (Nirakar)</i>							
	Advocation of God's sakar nature	GFS	8	2	4		
	Advocation of the sakar nature of God	GFS	71	5	5		
	Benefits of worshipping a sakar God	GFS	71	4	4		
	Sakar nature of the lustre of Purush, Brahm, Akshar and Purushottam	GFS				33	3
	Description of the material sakar nature	GFS				64	5
	Description of the sakar and divine nature	GFS				64	5
	Means to become sakar	GFS				21	6
	Description of the sakar nature of the Purush, etc.	GFS				45	2
	Advocation of the sakar nature	GFS				8	3

		Sec	V	Q	T	R	RQ
Sakar (cont...)	Means of attaining a sakar form	K				1	4
	Way in which God pervades in a sakar form	L	4	1	1		
	Advocation that God has a sakar form	V	9	1	1		
	Way in which God pervades in a sakar form	V				13	1
	Advocation of God being sakar	GFS	45	1	1		
	Advocating God as being sakar	GFS				45	1
	Advocation of God's sakar nature	GFS				45	2
	God is present in a sakar form	GLS	31	1	1		
Sakar form	Different ways of pervading in a sakar form	GFS				45	2
Sakar forms	Way in which disciples have sakar forms	GLS	7	1	2		
Sakar nature	Advocation of God's sakar nature	P	7	1	1		
	Advocation of God's sakar nature	GMS	10	1	1		
	Benefits of having a strong belief about God's sakar nature	GMS	39	2	3		
	Advocation of God's sakar nature	V	2	1	1		
	Advocation of God's sakar nature	V	12	1	1		
	Advocation of God's sakar nature	Am	6	1	1		
	Advocation of God's sakar nature	GLS	7	1	2		
	Advocation of God's sakar nature	GLS	30	1	1		
	Advocation of God's sakar nature	GLS	35	5	6		
	Advocation of God's sakar nature	GLS	37	1	1		
	Advocation of God's sakar nature	GLS				36	1
Sakshat	Glory of the sakshat attainment of God	GFS	14	2	2		
	Characteristics of a sakshat attainment	GFS				25	5
	Means of having God reside within the soul in a sakshat manner	GFS				56	3
	Means of attaining a sakshat relationship	GFS				45	2
	Characteristics of a sakshat worshipper	L				17	7
	Means to attain the sakshat darshan of God	V	11	4	5		
	Characteristics of a sant who has a sakshat relationship with God	GLS	27	4	4		
	Characteristics of a sadhu within whose heart resides the sakshat God	GLS	35	5	6		
Sakshat attainment	Nature of a sakshat attainment	GFS				14	5
	Definition of a sakshat attainment	GMS				66	3
Sakshat darshan	Rarity of sakshat darshan	GMS	48	1	7		
Sakshatkar							
<i>Total realisation of an entity to such an extent that one is able to experience or visualise that entity.</i>							
	Greatness of someone who has achieved a sakshatkar	GFS				1	9
	Reason why a sakshatkar is attained or not	S	3	3	3		
	Characteristics of attaining a sakshatkar	S	3	3	3		

		Sec	V	Q	T	R	RQ
Sakshatkar (cont...)	Means of attaining a sakshatkar	S				13	1
	Characteristics of someone who has attained a sakshatkar	GMS	66	7	7		
	Characteristics of a firm sakshatkar	J				3	4
	Supreme means to attain a sakshatkar	J				1	9
Salvation	Reason for falling from the path to salvation	GFS	8	1	2		
	Cause of attaining salvation	GFS	14	2	2		
	Means of not falling from the path of salvation	GFS	35	1	2		
	Reason for not treading the path of salvation	GFS	35	1	1		
	Types of salvation	GFS	43	1	1		
	Two extraordinary means to attain salvation	GFS	57	1	1		
	Cause of not attaining salvation	GFS	63	5	7		
	Way to attain salvation	GFS	71	4	4		
	Reason for attaining or not attaining salvation	GFS	72	2	4		
	Reason for not attaining salvation	GFS	72	2	3		
	Reason for not attaining salvation	GFS	72	2	4		
	Means of having no doubt about salvation	GFS	72	3	5		
	Cause of attaining or not attaining salvation	GFS	75	1	1		
	Means of attaining salvation	GFS	77	2	5		
	Means to attain salvation	GFS	78	21	21		
	Means of attaining salvation	GFS	78	1	1		
	Dismissal of the idea that in salvation, a person becomes one with God	GFS				43	1
	Means to attain salvation	GFS				59	2
	Means of attaining salvation	GFS				68	1
	Reason for attaining salvation even though one loses the remembrance of God	GFS				14	4
	Means to attain salvation	GFS				73	4
	Means of attaining salvation	GFS				56	10
	Reason for not achieving salvation	GFS				42	4
	Cause of not attaining salvation	GFS				56	10
	Period of attaining salvation	GFS				18	3
	Means for attaining salvation	GFS				9	4
	Means to attain salvation	S	10	1	2		
	Means of attaining salvation	S	13	1	3		
	Reason why the path of salvation is followed or not	S	16	1	1		
	Reason why salvation is attained	S				5	3
	Principle cause of salvation	K	10	1	2		
	Reason why there seems to be many differing paths to salvation	L	4	2	5		
	Way in which there is only one path to salvation	L	4	2	5		
	Means of attaining salvation	L	7	1	3		

		Sec	V	Q	T	R	RQ
Salvation (cont...)	Advocation of there being only one path to salvation	L				4	4
	Means of attaining salvation	P	2	1	1		
	Means to become determined about salvation	P	4	1	1		
	Cause of attaining or not attaining salvation	P	7	1	3		
	Reason why salvation is attained despite a lapse in behaviour	P				6	3
	Means to attain salvation	P				3	2
	Means to attain salvation	GMS	6	1	1		
	Cause of not attaining salvation	GMS	8	2	3		
	Means of not falling from the path of salvation	GMS	9	1	3		
	Greatest of all means for the attainment of salvation	GMS	12	2	2		
	No hindrance on the path to salvation	GMS	13	1	2		
	Means of not falling from the path of salvation	GMS	13	1	3		
	Cause of attaining salvation or not	GMS	21	1	1		
	Means of having nothing more to understand on the path to salvation	GMS	21	1	3		
	Means of not falling from the path to salvation	GMS	21	1	3		
	Means to attain salvation	GMS	21	1	2		
	Cause of hindrance on the path to salvation	GMS	26	1	4		
	Means to attain salvation	GMS	27	3	2		
	Means to attain salvation	GMS	31	1	3		
	Means to attain salvation	GMS	32	1	3		
	Means to attain salvation	GMS	32	1	2		
	Endeavours needed to attain salvation	GMS	35	1	2		
	Kinds of actions, etc. that capable of bestowing salvation if remembered	GMS	35	1	4		
	Cause of having doubts about attaining salvation	GMS	59	1	3		
	Cause of never attaining salvation	GMS	60	1	4		
	Means to attain salvation	GMS	62	2	2		
	Three propensities to attain salvation	GMS	62	3	3		
	One means to attain salvation	GMS	66	2	2		
	Reason why salvation is attained or not	GMS				21	1
	Means of not falling from the path of salvation	GMS				4	1
	Means to attain salvation	V	1	2	4		
	Means to attain salvation	V	10	1	2		
	Cause of not attaining salvation	V	11	2	2		
	Cause of doubts arising about attaining salvation	V	12	1	3		
	Cause of falling from the path to salvation	V	12	1	2		
	Characteristics of salvation	Am	5	4	4		
	Detriments to salvation	J	3	2	3		
	Cause of salvation	J	4	1	3		

		Sec	V	Q	T	R	RQ
Salvation (cont...)	Means to attain salvation	J	4	1	1		
	Reason why others cannot gain salvation through a person	J	4	1	2		
	Devotion is the easy endeavour to attain salvation	J	4	2	5		
	Means of realising that salvation has been attained	J	5	1	1		
	Cause of deviating from the path of salvation	J				4	3
	Means to attain salvation despite being in a physical body	GLS	2	1	2		
	Cause of falling from the path to salvation	GLS	6	1	2		
	Way in which to understand someone who wishes for his own salvation	GLS	7	1	1		
	Way in which someone who wishes to attain salvation should behave	GLS	12	1	1		
	Cause of not attaining salvation	GLS	12	1	2		
	No hindrance on the path to salvation	GLS	12	1	2		
	No hindrance on the path to salvation	GLS	12	1	2		
	Reason why the means to attain salvation cannot be performed	GLS	12	1	1		
	Means to attain salvation	GLS	27	5	5		
	Means to develop a conviction about salvation	GLS	35	4	5		
	Major hindrance on the path to salvation	GLS	36	1	2		
	Major hindrance to salvation	GLS	36	1	2		
	Extraordinary means for the attainment of salvation	GLS	36	1	1		
	Means to attain salvation	GLS	37	1	1		
	Reason why God grants salvation	GLS				34	2
	Means of having no doubt about salvation	GFS	56	3	4		
	Cause of not attaining salvation	GFS	68	2	2		
	Means of not falling from the path of salvation	GFS				63	16
Same as God	Prohibition of considering one to be the same as God	GMS				43	1
Same form as God	Reason why a body becomes the same form as God	K	1	5	5		
	Reason for not attaining the same form as God	K	1	5	6		
Same qualities	Means of attaining the same qualities as Brahm	GMS				50	1
	Means of attaining the same qualities as Shreeji	GMS				50	1
Sampraday <i>Religious sect or fellowship.</i>	Characteristics of an outcast of the Sampraday	GFS				36	2
	Characteristics of someone who is not of the Sampraday	GFS				76	1
	Means to enable the Sampraday to flourish	GMS	58	1	1		
	Names of the scriptures that enable the Sampraday to flourish	GMS				58	2
	Means to gain the benefits of the Sampraday	GMS				35	2
Sankarshan	Reason for referring to Sankarshan by the name Ishwar	S				6	1
Sankhya-gnan <i>Knowledge of the Sankhya philosophy.</i>							

	Sec	V	Q	T	R	RQ
Sankhya philosophy <i>One of the six principal schools of philosophy, founded by sage Kapil.</i>						
The principals of the Sankhya philosophy according to Bapashree	GFS				52	1
Characteristics of someone who follows the Sankhya philosophy	GFS	73	4	4		
Description of the Sankhya philosophy	L	15	6	6		
Description of the flaw in the Sankhya philosophy	P	2	1	1		
Description of the logic in the Sankhya philosophy	P	2	1	1		
Description of the principles of the Sankhya philosophy	P	2	1	1		
Description of the Sankhya philosophy	P	2	1	1		
Understanding of someone who is resolute about the Sankhya philosophy	GMS	24	1	1		
Description of the Sankhya philosophy	V	2	1	2		
Description of the thoughts of the Sankhya philosophy	GLS	38	1	1		
Sankhya scripture						
Description of the flaw in the Sankhya scripture	GFS	52	1	1		
Way in which to understand God via the Sankhya scripture	GFS	52	1	1		
Sankhya-yogi <i>A disciple who has renounced worldly life and worships God. Can be male or female.</i>						
Reason for calling a sankhya-yogi bad	GLS	29	1	1		
Sant <i>An ascetic who has attained God.</i>						
Greatness of a sant	GFS	27	1	1		
Reason for not attaining the attributes of a sant	GFS	27	1	3		
Greatness of a sant	GFS	37	1	3		
Means by which to please a sant	GFS	58	3	3		
Cause of developing atheistic sentiments towards a sant	GFS	68	3	3		
Reason for having respect for a sant	GFS	68	1	1		
Characteristics of a sant	GFS	70	1	1		
Cause of the strength of a sant increasing or decreasing	GFS	70	2	2		
Cause of regard for a sant declining	GFS	78	20	20		
Means to understand the greatness of a sant	GFS	78	18	18		
Description of the greatness of a sant	GFS				27	3
Characteristics of an Ekantik sant	GFS				58	1
Importance of associating with a sant	GFS				14	3
Characteristics of a Param-ekantik sant	GFS				58	1
Method to become engrossed with God though a sant	GFS				51	4
Description of the attributes of a sant	GFS				27	5
Capability of a sant	GFS				62	3
Glory of associating with a sant	S	7	1	3		
Glory of a sant	S	10	2	4		
Attainment that is equivalent to that of a sant	S	10	2	5		

		Sec	V	Q	T	R	RQ
Sant (cont...)	Equivalence of the darshan of a sant and God	S	10	2	4		
	Description of the darshan of sant being equivalent to that of God	S				10	3
	Association of a sant	K	12	1	1		
	Greatness of a sant	L	6	14	17		
	Benefits of a sant's prayer	L	6	14	17		
	Greatness of a sant	L	10	6	8		
	Means of understanding the greatness of a sant	L	17	5	7		
	Way in which to recognise a sant	GMS	23	1	1		
	Glory of a sant	GMS	45	2	4		
	Result of pleasing or displeasing a sant	GMS	45	2	4		
	Rarity of associating with a sant	GMS	48	1	7		
	Rarity of having the opportunity to serve a sant	GMS	59	1	1		
	Purpose of having affection for a sant	GMS	59	1	1		
	Benefits of attaining a sant	GMS	59	1	1		
	Way in which to recognise a sant	GMS				1	2
	Associating with the sant is the one spiritual endeavour for the attainment of salvation	V	4	1	1		
	Benefits of associating with a sant	V	12	1	1		
	Benefits of hearing discourses from a sant	J	4	1	3		
	Glory of rivers and lakes that have been touched by the lotus feet of a sant	J	4	1	3		
	Greatness attained by touching the lotus feet of a sant	J	4	1	3		
	Characteristics of a sant who abides by the religious decree and vows	J				4	2
	Characteristics of someone who has a desire to associate with a sant	GLS	27	2	2		
	Benefits of having affection for a sant	GLS	29	2	1		
	Reason why betraying a sant is the biggest sin of all	GLS	35	4	4		
	Purpose of seeing whether a sant has passions or not	GLS				30	2
	Way in which to serve a sant	GLS				26	2
	Way in which the soul enjoins with a sant	GLS				38	2
	A sant described as a site of pilgrimage	GFS	1	4	4		
	Way in which to maintain a congruency with a sant	J	1	2	2		
Sants	Description of the greatness of sants	GFS				12	17
	Description of the greatness of sants	GFS				78	2
	Description of the greatness of sants	GFS				78	5
	Akshar likened to sants	GFS				12	17
	Greatness of sants	GMS	14	1	1		
	Greatness of sants	GMS	22	3	5		
	Description of Shreeji's desire to manifest amongst sants	GMS	48	1	4		
	Glory of sants	GMS	53	1	2		

		Sec	V	Q	T	R	RQ
Sants (cont...)	Characteristics of someone who identifies with sants	GMS	54	1	1		
	Greatness of sants	GMS	59	1	1		
	Benefits of the darshan of sants	GMS	63	1	6		
	Benefits of serving sants	GMS	63	1	3		
	Description of the greatness of sants	GMS				22	6
	Description of Shreeji's desire to manifest amongst sants	GMS				48	2
	Sants are greater than Brahma, etc.	GMS				59	1
	Benefits of attaining the association of sants	J	1	1	1		
	Glory of sants	J	4	1	3		
	Benefits of taking vows by the persuasion of sants	J	4	1	3		
	Greatness of trees that have associated with sants	J	4	1	3		
	Benefits of having the darshan of sants	J	4	1	3		
	Benefits of offering meals to sants	J	4	1	3		
	Benefits of giving clothing to sants	J	4	1	3		
	Benefits of bowing down to sants	J	4	1	3		
	Reason why the activities of sants are causes of salvation	J	4	1	3		
	Reason why God manifested with sants	J	5	1	1		
	Sants are worthy of performing darshan to deities	J	5	1	3		
	Reason why God suppresses the potentialities of sants	J				4	3
	Benefits of associating with sants	GLS	2	1	2		
	Reason for indentifying with sants	GLS	7	1	1		
	Description of the status of sants	GLS	9	1	1		
	Benefits of associating with sants	GLS	18	3	3		
	Glory of sants	GLS	26	1	1		
	Glory of sants	GLS	27	4	4		
	Description of the glory of sants	GLS				26	1
Sarvatma Brahm	Description of God as the Aatma of Sarvatma Brahm	L				10	2
Sat-chit-anand	Multiple meanings of the word Sat-chit-anand	GFS				45	2
Sat-purush							
<i>An eminent Guru in the spiritual lineage of Shree Swaminarayan Gadi, the divine heritage of Shreejimaraj. There exists no difference between Shreejimaraj and His Sat-purushs.</i>							
	Reason for the virtues of a Sat-purush arising	GFS	67	1	1		
	Cause of the virtues of a Sat-purush not arising	GFS	67	1	2		
	Characteristics of a Sat-purush	GFS				67	1
	Meaning of the word Sat-purush	GFS				44	2
	Characteristics of a Sat-purush	S				13	1
	Glory of a Sat-purush	GMS	13	1	3		
	Reason for completely belonging to a Sat-purush	GMS	46	1	1		
	Reason why understanding is only attained when a Sat-purush manifests	GMS				13	13
	Differences in thinking of a Sat-purush as one's soul,	GMS				54	1

		Sec	V	Q	T	R	RQ
Sat-purush (cont...)	oneself, deity or a site of pilgrimage						
	Benefits of having affection for a Sat-purush	V	11	4	5		
	Means to never perceiving faults in a Sat-purush.	V	11	4	5		
	Glory of a Sat-purush	V	11	4	5		
	Means to recognise the glory of a Sat-purush	V	11	4	5		
	Benefits of taking patronage under a Sat-purush	V	14	1	2		
	Consequence of betraying a Sat-purush	V	14	1	2		
	Sat-purush is described as a site of pilgrimage	V	14	1	2		
	Glory of a Sat-purush	GLS	2	1	1		
	Benefits of affiliating with a Sat-purush	GLS				24	1
	Serving a Sat-purush is equivalent to serving God	GMS				10	2
	Description of the glory of a Sat-purush	GMS				10	2
Satsang							
<i>The fellowship of Shreej Maharaj's saints and disciples is called the Satsang.</i>							
<i>Abiding by the commands of Shreej Maharaj is referred to as adhering to the Satsang.</i>							
	Characteristics of the evil influence in the Satsang	GFS	17	1	1		
	Characteristics of someone who should be ousted from the Satsang	GFS	18	1	3		
	Reason why one attains the Satsang	GFS	24	2	6		
	Greatness of the Satsang	GFS	27	1	3		
	Reason for falling from the Satsang	GFS	28	1	1		
	Greatness of the Satsang	GFS	30	1	1		
	Reason for falling from the Satsang	GFS	35	1	1		
	Means to retain a firm association with the Satsang	GFS	54	2	2		
	Greatness of the Satsang	GFS	70	4	4		
	Prudence of associating with the Satsang	GFS	70	4	4		
	Cause of the Satsang flourishing or diminishing	GFS	74	2	2		
	Characteristics of an unfaltering association with the Satsang	GFS	78	7	8		
	Characteristics of firm foundations in the Satsang	GFS	78	5	5		
	Reason why someone would not regard the Satsang to be divine	GFS				56	4
	Glory of the Satsang	S	9	3	4		
	Characteristics of completely immersing into the Satsang	L	1	8	8		
	Means of establishing firm foundations in the Satsang or not	L	5	5	5		
	Cause of falling from the Satsang	L	18	1	2		
	Characteristics of someone who has diverged from the Satsang	L				6	1
	Glory of the Satsang	GMS	9	1	5		
	Means to never leave the Satsang	GMS	15	2	2		
	Means of flourishing in the Satsang	GMS	26	1	4		

		Sec	V	Q	T	R	RQ
Satsang (cont...)	Glory of the Satsang	GMS	54	1	1		
	Characteristics of how remaining in the Satsang is greater than all the other spiritual means for attaining salvation	GMS	54	1	1		
	Cause of falling from the Satsang	GMS	62	3	4		
	Means for someone outside the Satsang to attain salvation	GMS				9	1
	Reason for leaving the Satsang	GMS				9	1
	God has no compulsion to encourage anyone to the Satsang	V	16	1	2		
	God's compulsion to ensure disciples remain affiliated to the Satsang	V	16	1	2		
	Prudence of having a compulsion for the Satsang or not	V				16	2
	Cause of being unable to persist in the Satsang	J	4	1	2		
	Benefits of abiding by the vows of the Satsang	J	5	1	1		
	Cause of the Satsang not remaining dominant within someone	GLS	2	1	1		
	Superiority of the assembly of this Satsang	GLS	2	1	2		
	Rarity of this Satsang	GLS	2	1	2		
	Cause of not retaining the bliss of the Satsang	GLS	21	1	7		
	Reason for not receding the mind from the Satsang	GLS	21	1	7		
	Description of the extraordinary nature of the Satsang	GLS	21	1	6		
	Reason for saying that the Satsang is the fruit of all spiritual deeds	GLS				2	5
	Reason for accepting someone into the Satsang	GFS	18	1	3		
	Glory of the Satsang	GFS	20	2	2		

Sattva

One of the three types of Ahankar, i.e. ego, which emerge from Mahatattva. This is the tranquil, virtuous, pure, wise and restrained attribute of Maya. Also referred to as Sattva-gun.

Satya-yug or Sat-yug

The first, purest and most righteous of the four theological ages. It lasts for 1,728,000 human years. Humans live for 100,000 years during this age. Everyone is Brahmin, meaning everyone is a devout worshipper of God and everyone's wishes are instantly fulfilled. See appendix.

Savikalp trance

Characteristics of savikalp trance	V	1	1	2		
Characteristics of savikalp trance	GFS	39	1	1		
Description of savikalp trance	GFS	40	1	1		

Scriptures

Prudence of understanding through the scriptures	S					13	1
Discarding a scripture as if it were a vile person	K	10	1	5			
Scriptures that should be studied or not, and listened to or not	L	6	19	22			
Sections of the scriptures that should be ignored or assimilated	L	8	10	10			
Topics from the scriptures that should be assimilated	L					8	2
Reason for not referencing the scriptures	GMS					9	3
Authentication found in the scriptures	V	18	1	4			

		Sec	V	Q	T	R	RQ
Scriptures (cont...)	Command to obey the scriptures relating to the Sampraday	V				18	9
	Means of having determination about the scriptures	Am	1	1	1		
Selfless	Description of a selfless disciple's love	K				10	4
	Means for a selfless person to eradicate any inferiority	K				10	6
	Description of what is attained by a selfless disciple	Am				7	4
Semen	Where semen exists	GFS	73	2	2		
	Production of semen	GFS	73	1	1		
Senior	Reason for calling individuals senior	GMS				13	1
Sensation	Characteristics of someone who is not hindered by the sensation	GLS				32	1
	Way to disassociate the indriyas from the sensations	GFS	24	1	3		
	Cause of the indriyas not disassociating from the sensations	GFS	24	1	3		
	Reason why one desires, or does not desire, to experience the sensations	GFS	70	1	1		
Sensations	Reason why a person does not derive happiness from the sensations	GFS	73	5	9		
	Characteristics of behaving as though shrouded in darkness whilst experiencing the sensations	GFS				50	1
	Means to understand the sensations as being completely insignificant	GFS				60	4
	Characteristics of the sensations	GFS				27	6
	Consequences of experiencing the sensations	S	2	3	4		
	Reason to forget the sensations	S	12	3	4		
	Cause of the inclination detaching, or not, from the sensations	S	12	3	4		
	Reason why affection is developed for the sensations	S	15	1	1		
	Characteristics of how the sensations exist in the indriyas, antah-karans and soul	K				1	2
	Means of developing an aversion for the sensations	L	17	5	7		
	Means of recognising an aversion for the sensations	L	17	4	6		
	Reason why the pleasures of the sensations become trivial	L	18	1	2		
	Cause of the sensations being alluring or repulsive	P	1	1	1		
	Cause of the happiness derived from the sensations becoming insignificant	P	1	1	1		
	Means of detaching the chitt from the sensations	GMS	1	1	3		
	Reason why the sensations emerge	GMS	2	1	1		
	Means of nullifying the sensations	GMS	2	1	1		
	Means of not becoming lured by the sensations	GMS	4	3	3		
	Means of not being fascinated with the sensations	GMS	13	1	1		
	Reason why affection does not remain for the sensations	GMS	13	1	2		
	Reason for not becoming attached to the sensations	GMS	13	1	1		
	Means to conquer the sensations	GMS	16	2	2		
	Means of conquering the sensations	GMS	16	6	6		

		Sec	V	Q	T	R	RQ
Sensations (cont...)	Means to stop the sensations from being the cause of birth and death	Am	3	1	1		
	Means to forget about the sensations	Am	3	1	1		
	Means to stop the sensations from being the cause of birth and death	Am				3	1
	Cause of the pain of the wounds resulting from the sensations not receding	GLS	15	1	1		
	Means of relief from the pain of the sensations	GLS	15	1	1		
	Necessity of experiencing the sensations in whichever manner is appropriate	GLS	18	4	4		
	Reason why affection for the sensations recedes	GLS	22	1	1		
	Means to break away from being bound to the sensations	GLS	24	3	5		
	Reason why someone gets attached to the sensations	GLS	29	1	1		
Senseless	Characteristic of someone who is senseless	GFS	20	1	1		
Senses	Means of retracting the senses	S	1	2	2		
	Means of not having affection for the senses	S	1	2	2		
	Means of not retaining affection for the senses	S	7	1	2		
	Reason why contemplation about the senses occurs	S	15	1	1		
	Refuting the senses described as being equivalent to beating with shoes	S				10	4
Sensory objects	Description of unsurpassed sensory objects	GFS				2	2
	Description of flawed sensory objects	GFS				2	2
Sensory pleasures	Way to experience sensory pleasures	GFS	8	1	3		
Sensual person	Characteristics of a sensual person	GFS				23	2
Sentiments of servitude	Sentiments of servitude and friendship are the same	GLS	22	2	2		
Servant	Glory of a servant	GFS	63	3	4		
	Characteristics of a servant	GFS	74	2	2		
	Characteristics of a servant	GFS	74	2	4		
	Duty of a servant	K	10	4	9		
	Characteristics of a servant	V				3	2
	Characteristics of a true servant	Am	3	2	3		
Servant of servants	Benefits of becoming a servant of servants	GMS	62	4	5		
	Benefits of becoming the servant of servants	GLS	28	4	3		
	Benefits of remaining as a servant of servants	GFS	58	4	5		
Serve	Reason why a person may not have the capability to serve God	GFS	72	2	4		
	Reason why the opportunity to serve God and His sants is attained	GMS				59	2
Served	Reason why God likes being served	GMS	33	1	2		
	Way in which to recognise a Sat-purush that should be served	GMS				10	2
Service	Reason for God accepting one's service	GFS	18	1	4		
	Means of remaining in God's service	GFS	37	1	5		

		Sec	V	Q	T	R	RQ
Service (cont...)	Means of remaining in the service of God	GFS	43	1	1		
	Reason why God accepts service	GFS	71	5	6		
	Benefits of offering service	GFS	71	5	6		
	Kind of service performed by a Mukta	GFS				9	8
	Reason for remaining in God's service	S	11	1	2		
	Means of remaining in God's service	K				1	4
	Prudence of performing service	GMS	41	1	1		
	Means of remaining in God's service	GMS	66	7	7		
	Means to remain in God's service	GMS				50	1
	Advocation of God's service	GLS	7	1	2		
	Definition of offering service	GLS				22	1
	Definition of service	GFS				21	8
	Characteristics of a person from whom services should be accepted	GFS				18	3
	Characteristics of a Guru who should be offered services	GFS				18	3
	Reason why God likes some kinds of services and not others	GMS	52	1	3		
Serving	Benefits of serving God	GMS	63	1	8		
Servitude	Means of affirming the sentiments of servitude	S	17	1	2		
	Characteristics of someone who has sentiments of servitude	GMS	62	3	3		
Shakti-panthi	<i>Follower of the occult Shakti cult, who worship Laxmi or Kali, in which the consumption of meat and alcohol is considered to be a sacred act.</i>						
Shaligram	<i>A small oblong shaped black stone found in the River Gandaki, used to represent Shree Vishnu when worshipping.</i>						
Shankar	Meaning of the word, Shankar	L	1	1	1		
Shankar Swami	Description of Shankar Swami's preference	L	14	1	1		
Shankarshan	Description of Shankarshan	L				7	4
Sharabh	<i>A fierce animal renowned for its ability to kill lions. Its upper half is shaped like a lion and its lower half is the shape of an elephant.</i>						
Sharir and shariri	<i>Anything that embodies another entity.</i>						
	Description of the sentiments of sharir and shariri	GFS	64	1	1		
Shariri	<i>Anything that exists within another entity, and which controls that entity.</i>						
	Description the hierarchical nature of being shariri	GFS				64	3
Shells	Description of the shells	GFS				46	2
Shelter	Three ways of taking God's shelter	GFS	33	1	1		
	Characteristics of resorting to God's shelter	GFS				77	2
	Taking the shelter unto God is of three types	V	5	3	3		
	Nature of taking God's shelter	V	5	2	2		
Shikshapatri	Command to listen to the recital of the Shikshapatri	GLS	1	2	3		

		Sec	V	Q	T	R	RQ
Shiv	Cause of Shiv's hindrance	GFS	23	1	1		
Shree Krishna	Who should be known as Shree Krishna	GFS				12	12
	Meaning of Shree Krishna	GFS				42	2
	Paroksh and pratyaksh Shree Krishna	GMS				65	2
Shree Nar-Narayan Dev	Prohibition of inspiring someone to give more to Shree Nar-Narayan Dev than his faith allows	GMS	21	3	7		
Shreeji	Description of Shreeji's preference	L	14	1	1		
Shreejimaraj	Description of the abode of Shreejimaraj	GFS				71	2
	Reason for describing the form of Shreejimaraj as vast	GFS				63	10
	Description of the place of Shreejimaraj	GFS				46	2
	Differences between Shreejimaraj and Muktas	L	13	2	2		
	Means of understanding Shreejimaraj's opinion	L	14	1	5		
	Description of Shreejimaraj using the example of the Sun	GMS				42	3
	Cause of forgetting Shreejimaraj	J				4	3
	Method of remaining in accordance with the wishes of Shreejimaraj	GLS				16	4
	Ten names of Shreejimaraj	Partharo					5
	Reason why Shreejimaraj manifested	Partharo					14
Shreeji's	Description of Shreeji's desire to manifest in the Satsang	GMS	48	1	4		
Shudra	<i>One of the four castes of society, regarded as being the servant category of society.</i>						
Shuk Muni	Praising of Shuk Muni	K	3	1	1		
Shukji	Reason why Shukji explicated God's episodes	GFS	72	2	3		
Shwet-dweep	<i>Celestial abode of Vasudev-brahm. The Nirran-muktas reside here, performing severe austerities and surviving without consuming any food.</i>						
	Meaning of the adode, Shwet-dweep	S				14	1
	Shwet-dweep referred to as the lustre	S				10	3
	Akshardham described using the word Shwet-dweep	GMS				48	1
Siddha-mukta	<i>An eminent, accomplished soul who has already attained salvation or a personality who has manifested on the earth by the will of Shreejimaraj.</i>						
	Description of the Siddha-mukta status	GFS				45	2
Siddh-dasha	<i>State of accomplishment in one's realisation of God.</i>						
	Characteristics of siddh-dasha	K	7	4	5		
Siddhis	Cause of becoming fascinated by the siddhis	GFS	21	1	9		
	Reason why God inspires the siddhis	GFS	61	3	3		
	Nature of siddhis	GFS				61	1
Sight	Characteristics of the sense of sight	GFS	12	2	2		
Similar qualities to God	Means of attaining similar qualities to God	GFS	64	1	3		
	Means of attaining similar qualities to God	GFS				64	5
	Means to attain similar qualities to God	GMS	67	1	1		

		Sec	V	Q	T	R	RQ
Sin	Description of a grave sin	GLS	17	1	1		
Sinful person	Prohibition to look at or touch a sinful person	GFS	18	1	1		
Singing	Reason for singing being like not having sung	GFS	22	1	1		
Sinner	Characteristics of a sinner	GFS	36	1	1		
	Consequence of associating with a sinner	GFS	55	1	2		
	Characteristics of a sinner	K	10	1	3		
	Reason for calling someone a sinner	GMS	17	2	2		
	Means for a sinner to become immensely pious	V	14	1	2		
	Reason why God uplifts a sinner	J	5	1	1		
	Reason for calling someone a sinner	GLS	22	2	4		
	Characteristics of a sinner	GLS	28	1	1		
Sins	Means to eliminate sins	GFS	1	4	4		
	Means to destroy sins	GFS	8	1	1		
	Means to destroy sins	GFS	55	1	2		
	Means to abolish previous sins	GMS	46	1	4		
	Means to burn one's sins	GMS	62	1	1		
	Reason why sins are burnt away or not	GMS				62	1
	Cause of not being able to get rid of one's sins	V	14	1	2		
	Means to abolish sins	J	4	1	3		
	Cause of not becoming relieved from sins	GLS	12	1	1		
	Reason why sins become irreversibly embedded	GLS	22	2	4		
	Means to destroy sins	GLS	22	2	6		
Six emotions	Reason for not becoming free from the six emotions	J	4	1	4		
Slight	Characteristics of slight intensity	L	10	5	7		
Smell	Characteristics of the sense of smell	GFS	12	2	2		
Snake	Means to realise that the body of a snake has been attained	GMS	46	1	3		
Someone	Characteristics of someone who desires salvation	GFS				27	6
	Way in which meditation should be learned by someone who has taken God's patronage	GLS		13	2		
Someone who is free from worldly passions	Characteristics of someone who is free from worldly passions	GLS	18	4	4		
Someone who remains attached to passions	Characteristics of someone who remains attached to passions	GLS	18	4	4		
Someone who retains passions	Description of the consequence of someone who retains passions	V	19	1	1		
Someone who seeks salvation	Characteristics of someone who seeks salvation	GLS	6	1	2		
	Way in which someone who seeks salvation should enjoin himself with the Murti of God	GLS	27	1	1		
Someone with upasana	Reason why God likes someone with upasana or not	GLS	30	1	1		
Someone without intelligence	Characteristics of someone without intelligence	P	3	1	1		

		Sec	V	Q	T	R	RQ
Somewhat averse	Characteristics of someone who is somewhat averse	GMS	38	1	1		
Sookshma							
	<i>Refers to the infinitively small aspect of the soul, i.e. its invisible body.</i>						
	Prudence of the sookshma body and the dream state	GFS	26	1	1		
Sookshma body	Number of elements that comprise the sookshma body	S	14	3	3		
Sootratma							
	<i>The Sookshma body of Virat.</i>						
Soul	Where the soul resides during the devastation	GFS	12	2	2		
	Each body has an individual soul	GFS	13	1	1		
	Reason for a soul attaining a particular body	GFS	13	1	1		
	Endlessness of the soul	GFS	13	1	1		
	Method to visualise the soul in a lustrous form	GFS	20	2	2		
	The type of prudence of the soul	GFS	26	1	1		
	Form of the soul	GFS	38	2	3		
	Virtues and flaws of someone with a conviction towards the soul	GFS	47	2	2		
	Discernment between the soul and body	GFS	56	3	4		
	Difference between the soul and the body	S	4	1	1		
	Description of thinking like a soul	S	9	2	3		
	Knowing nature of the soul	K	1	2	2		
	Reason why God may be seen in the soul	K	4	2	2		
	Awareness of the soul	K	4	1	1		
	Reason why God resides in the soul	K				4	1
	Attributes and purity of the soul	K				4	2
	Means by which a soul sees Purush, Akshar and Purushottam separately	L	15	5	5		
	God resides in the soul in whichever form He chooses	L	15	5	6		
	Way in which the soul is fully comprehended	L	15	3	3		
	Way in which the soul pervades throughout the body	L	15	1	1		
	Reason why the lustre of the soul is perceived as being greater or lesser	L	15	2	2		
	Reason for saying something has been recognised by the soul	L				7	6
	Way in which the soul is seen in its entirety	L				15	1
	Reason for calling a soul insignificant	L				13	1
	Not to expect to be able to visualise the soul	GMS	35	1	1		
	Soul could be dark, or fair, or long or short	GMS	53	1	2		
	Description of how a soul does not realise	GMS	53	1	2		
	Purpose of behaving as a soul	GMS	57	1	1		
	Description of the nature of a soul	GMS	57	1	2		
	Way in which anxiety enters the soul or not	GMS	60	1	1		
	Reason for calling a soul strong	GMS	63	1	1		

		Sec	V	Q	T	R	RQ
Soul (cont...)	Means to strengthen the soul	GMS	63	1	8		
	Means for a soul to attain strength	GMS	63	1	2		
	Means for a soul to attain strength	GMS	63	1	3		
	Awareness of the soul	GMS	63	1	1		
	Means for a soul to become sakar	GMS	66	4	4		
	Nature of the soul	GMS	66	3	3		
	Time, deeds or Maya cannot destroy a soul	GMS				50	4
	Characteristics of a dark or fair, or long or short soul	GMS				53	1
	Shreejimaraj refers to Himself by the word, soul	GMS				56	1
	Definition of the term, soul	GMS				50	1
	Shreeji refers to Himself by the term soul	GMS				13	3
	Reason for saying a soul is hindered or not	GMS				57	1
	Means for a soul to become sakar	GMS				49	4
	Characteristics of a soul who has taken shelter unto God shelter unto God	V	5	2	2		
	Initial body attained by a soul	V	6	1	1		
	Cause of a soul being destroyed	V	11	1	1		
	Way in which a soul is destroyed	V	11	2	2		
	Means for a soul to progress	V	12	1	1		
	Means for a soul to become strong	Am	1	1	1		
	Place where the soul resides	J	2	2	2		
	Nature of the soul	J	2	2	2		
	Cause of the future of a soul becoming unstable	J	3	2	3		
	Reason why a soul faces ruin	J				4	3
	Cause of pleasure and pain for a soul	GLS	4	2	2		
	Place where the soul resides	GLS	4	2	2		
	Immortality of the soul	GLS	4	2	2		
	Pervasiveness of the soul	GLS	4	2	2		
	Soul exemplified	GLS	10	2	1		
	Cause of the soul being destroyed	GLS	12	1	1		
	Way in which the bliss of the soul is experienced or not	GLS	27	6	6		
	Reason why the soul can and cannot be visualised	GLS	36	2	3		
	Cause of a soul not attaining bliss after death	GLS	38	2	2		
	One should be mentally determined about the soul and about God	GLS	39	1	3		
	Description of the form of a soul	GLS	39	1	2		
	Characteristics of a soul	GLS	39	1	2		
	Reason why the soul or Brahm can and cannot be visualised	GLS				36	2
	Reason why God referred to Himself by the term soul	GLS				21	2
	Way in which God resides in the soul through His lustres	GLS				37	1
	Way in which to obsess about the soul and God	GLS				39	1

		Sec	V	Q	T	R	RQ
Souls	Reason why Brahmanand Swami has described souls as sakar	GMS				66	1
	Reason for describing souls as independent	V	15	1	1		
	Reason why God is said to be the life of souls	GLS	37	1	1		
Soul's	Description of the differences in a soul's inclination	GMS	62	3	3		
Sound	Characteristics of the sense of sound	GFS	12	2	2		
Source	Description of the source of ignorance	Partharo					18
Space	Characteristics of the element space	GFS	12	2	2		
	Description of the element space	GFS	46	1	1		
	Significance of the element space	GFS	51	1	1		
	Creation and destruction of space through trance	GFS				65	1
	Reason for describing space as unaffected and variable	K				8	2
	Emergence and disappearance of space	GFS	65	1	1		
Speech	Description of flawed speech	L	6	9	11		
Spiritual endeavours	Reason why the reward of spiritual endeavours is attained immediately or not	GMS	16	3	3		
	Cause of spiritual endeavours becoming fruitless	GMS	60	1	4		
Spiritual knowledge	Nature of strong spiritual knowledge	GFS	56	2	3		
	Benefits of spiritual knowledge	GFS	57	1	1		
	Understanding of spiritual knowledge	GFS				24	1
	Nature of spiritual knowledge	GFS				57	1
	Characteristics of spiritual knowledge	GFS				75	1
	Description of having a status as well as spiritual knowledge	K				1	3
	Characteristics of perfect spiritual knowledge	L	7	2	7		
	Characteristics of spiritual knowledge	L	7	3	8		
	Characteristics of spiritual knowledge	L	7	1	2		
	Characteristics of spiritual knowledge	L	10	6	8		
	Way in which to understand the path of spiritual knowledge	GMS	9	1	1		
	Characteristics of spiritual knowledge	GMS	10	2	2		
	Means to never fall from spiritual knowledge	GMS	15	2	2		
	Reason for saying spiritual knowledge decreases	GMS	20	1	2		
	Means to increase spiritual knowledge	GMS	20	1	2		
	Characteristics of the propensity for spiritual knowledge	GLS	1	1	2		
	Consequence of having an incomplete spiritual knowledge and asceticism	GLS	21	1	7		
	Reason why spiritual knowledge is not forgotten	GLS	37	1	1		
	Means of preventing even a small portion of spiritual knowledge from going	GLS	37	1	1		
	Means to become accomplished in spiritual knowledge	GLS	39	1	3		
	Reason why consideration about the body is seen in spiritual knowledge	GLS				14	3

		Sec	V	Q	T	R	RQ
Spiritual knowledge (cont...)	Thoughts that someone with a propensity for spiritual knowledge should have in order to recede lustful, etc. thoughts	GLS				2	4
	Characteristics of the best, the moderate and the lowest kinds of spiritual knowledge	L	1	5	5		
	Cause of Spiritual knowledge emerging	L	9	1	1		
	Characteristics and benefit of spiritual knowledge	L				9	1
	Same importance of spiritual knowledge and devotion	GMS				10	4
	Nature of spiritual knowledge	GMS				13	5
	Nature of spiritual knowledge	GMS				26	1
Spiritual means	Most difficult spiritual means to attain	GFS	1	1	1		
	Means of attaining all of the spiritual means	L	6	2	2		
Spiritual knowledge	Greatness of spiritual knowledge	GMS	13	1	3		
Stability	Reason for the best category of stability receding or not	GFS	55	1	1		
	The characteristics of the best, the intermediate, the lowest and the most superior categories of stability	GFS				55	1
Stable mind	Characteristics of someone with a stable mind	GMS	17	2	2		
Stages	Description for the seven stages	GMS				62	3
State	Reason for attaining or not attaining the state	GFS	23	1	2		
	Means of attaining the state	GFS	24	1	2		
	Characteristics of a person who has attained the state	GFS	24	1	1		
	Characteristics of the state that can be attained through spiritual knowledge	GFS				24	1
	Characteristics of someone who has attained the state	GFS				23	2
	Characteristics of a person who has acquired the state	GFS	23	1	1		
State of accomplishment	Characteristics of someone who has attained a state of accomplishment	V	13	2	2		
	Means to attain a state of accomplishment	Am	1	1	1		
State of endeavouring	Characteristics of someone who is in a state of endeavouring	GMS	1	1	3		
States of the body	Characteristics of the states of the body	S	6	1	1		
Status	Means of recognising God's status	P	7	1	1		
	Means of attaining an immensely superior status	GMS	4	2	2		
	Means to attain a status	GMS	28	1	2		
	Cause of falling from one's status	GMS	28	1	4		
	Promise of attaining the status	GMS				38	3
	Description of the deficiency of having determination without having attained the status	GMS				14	2
	Cause of falling from one's status	GLS	22	2	6		
Sthool							
<i>Refers to the material, physical body.</i>							
	Description of the equivalence of the sthool and sookshma bodies	S	14	3	3		
Sthool body	Prudence of the sthool body and the wakeful state	GFS	26	1	1		

		Sec	V	Q	T	R	RQ
Sthool body (cont...)	Number of elements that comprise the sthool body	S	14	3	3		
	Way in which to attend to the sthool body	S				12	4
	Way in which to renounce the sthool body	S				12	4
	Reason why the sthool body should be forgotten	S	12	3	4		
Strong	Characteristics of strong intensity	L	10	5	7		
	Means to become strong	GMS	63	1	3		
	Means of becoming strong	GLS	34	1	1		
Strong allegiance	Characteristics of someone with a strong allegiance to the Satsang	GFS	78	5	5		
Strong propensities	Prudence to recognise one's strong propensities	GLS	15	1	1		
Stubborn person	Characteristics of a stubborn person	S	13	1	2		
Subconscious	Means to attain a subconscious state	Am	3	1	1		
	Means to attain a subconscious state	Am	3	2	2		
Subconscious states	Superior and inferior subconscious states	L				8	1
Succession of our spiritual leaders	Description of the succession of our spiritual leaders	V	18	1	2		
	Description of the succession of spiritual leaders	V				18	5
Suffering	Cause of suffering	GFS				36	2
Sun	Means of visualising the Sun and Moon in an equivalent manner	Am	1	1	1		
Sun-deity	Reason for describing the form of the Sun-deity as vast	GFS				63	10
Sun-deity, etc.	Reason why the Sun-deity, etc. have attained such brilliance	GMS	45	2	4		
Support	Advocation of God's sagun form being the support of Akshar, etc.	K				8	1
Supremacy	Description of Shreej Maharaj's supremacy	GFS				27	1
	Description of God's supremacy	GFS				31	2
	Description Shreej Maharaj's supremacy	GFS				59	2
	Description of God's supremacy	GFS				74	2
	Description of God's supremacy	L	14	1	2		
	Means of understanding God's supremacy	L				18	4
	Advocation of God's supremacy	L				7	3
	Description of God's supremacy	P	6	2	2		
	Description of God's supremacy	P	7	1	2		
	Description of God's supremacy	GMS	9	1	1		
	Description of God's supremacy	GMS				31	1
	Description of the forms God revealed in order to convince others of His supremacy	V				18	15
	Description of God's supremacy	Am	6	1	1		
	Description of God's supremacy	Am	7	1	1		
Supreme	Means to attain supreme salvation	GMS	59	1	1		
	Way in which to understand God as supreme	Am				6	1
	Means to attain supreme salvation	J	4	1	3		

		Sec	V	Q	T	R	RQ
	Supreme abode	Description of the supreme abode	GFS			63	1
	Sushumna artery	<i>An artery that passes from the base of the spine, through the spinal column, and ends in the crown of the head. It transmits the flow of energy through the body.</i>					
		Means of attaining the Sushumna artery	GFS	65	2	2	
		Nature of the Sushumna artery	GFS	65	2	2	
	Sustains	God sustains the conscious Prakruti	L	7	2	5	
	Swaminarayan	<i>The eternal name of Shreejimaraj, the supreme God. The name is a single word meaning the Master of all Gods.</i>					
		Description of the glory of the name Swaminarayan	GFS	56	3	4	
		Meaning of the name Swaminarayan	GFS			8	7
		Reason for saying that someone does not belong to Swaminarayan	GFS			76	1
		Benefits of chanting the Swaminarayan name	L	6	14	17	
		Benefits of chanting the name Swaminarayan	J	3	2	2	
T	Talk	Command to talk about relevant issues	V			18	17
	Tamas	<i>One of the three types of Ahankar, i.e. ego, which emerge from Maha-tattva. This is the angry, resentful, arrogant and destructive attribute of Maya. Also referred to as Tamo-gun.</i>					
	Tamas attribute	Means to eradicate deeds that are influenced by the tamas attribute	S	9	3	4	
		Reason why the tamas attribute prevails	L	4	3	7	
	Tamas-ahankar	Significance of the tamas-ahankar	GFS	51	1	1	
	Tan-matra	<i>The five Sookshma elements, from which emerge the five basic elements (Bhuts). The Tan-matras are the cause of their corresponding basic elements.</i>					
	Taste	Characteristics of the sense of taste	GFS	12	2	2	
	Temperament	Means to overcome one's temperament	GMS	12	2	2	
		Cause of one's temperament becoming destabilised	GMS	32	1	4	
	Temperaments	Reason it does not become difficult to discard one's own temperaments	GLS	24	3	3	
	Temples	Reason for building temples	GMS	27	3	4	
	Ten names	Details of the ten names of Shreeji	Partharo				6
	Tendency	Explanation of the same categories of tendency	GFS			47	1
	Tests	Nature of tests	GFS			61	2
	Theistic sentiments	Means of developing theistic sentiments	GFS	68	4	4	
	Thinking	Reason for someone's prior thinking turning to dust	S	4	1	2	
	Thinking as a soul	Description of thinking as a soul	GMS	55	1	3	
		Description of thinking like a soul	S	12	3	4	
	Thirty-two characteristics of a sadhu	Description of the thirty-two characteristics of a sadhu	GFS			77	3

		Sec	V	Q	T	R	RQ
Thirty-two virtues of a sadhu	Means of attaining the thirty-two virtues of a sadhu	GFS	77	1	1		
	Means of attaining the thirty-two virtues of a sadhu	GFS	78	12	12		
This birth	Reason why a person becomes accomplished during this birth	L	1	5	5		
Those who have not yet attained the state of accomplishment	Preaching to those who have not yet attained the state of accomplishment using the pretext of Muktas	GLS				28	1
Thoughts	Means to overcome thoughts	GFS	21	1	2		
	Means of abolishing evil thoughts	GFS	24	1	3		
	Characteristics of a person to whom one should, and should not, confess thoughts	GFS	38	1	1		
	Cause of thoughts not receding	GFS	44	4	4		
	Cause of being tortured by evil thoughts	GFS	73	5	7		
	Reason why sensual thoughts occur or not	S	15	1	1		
	Way in which to think about thoughts, sensations and the observer	S				12	3
	Meaning of thoughts turning to dust	S				4	1
	Explanation of how thoughts may or may not cause a decline in one's religious decree or determination	L	5	4	4		
	Means to eliminate thoughts	L	6	14	17		
	Means to eradicate inappropriate thoughts	L				5	1
	Thoughts should only be learnt from those like Shreej Maharaj	P				2	5
	Means to discard thoughts	GMS	22	2	3		
	Cause of evil thoughts occurring	GMS	33	1	1		
	Reason why inappropriate thoughts do not arise	GLS	6	1	2		
	Means to eradicate thoughts	GLS				2	4
	Nature of good thoughts	GFS				16	3
Thoughts of flaws	Means of not developing thoughts of flaws in God	GFS	78	3	3		
Throne	Way in which to understand the throne	L				14	5
Time	Reason why time is unable to entrap someone	GFS	63	3	4		
	Reason why an unfavourable time or previous bad deeds cannot afflict a person	GFS	72	1	1		
	Reason why an unfavourable time or previous bad deeds cannot afflict a person	GFS				72	1
	Description of a bad time	GFS				72	1
	Reason why time is unable to bind someone	K	8	1	4		
	Unfavourable time	L	10	4	5		
	Effects of time, deeds and Maya	GMS	48	1	5		
	Reason why time and deeds cannot destroy one's soul	GMS	50	1	3		
	Characteristics of someone who's affection cannot be destroyed by time, deeds or Maya	GLS				13	1
Time and place	Description of an unfavourable time and place	GFS				2	3
Time or place	Way to survive an adverse time or place	GFS	78	22	22		

		Sec	V	Q	T	R	RQ
Topic	Means of understanding a topic	GFS	64	1	5		
	Means to understand a particular topic	GMS	13	1	3		
Torch	Mota-purush who is like a torch	V	3	3	3		
	Characteristics of a Mota-purush who is like a torch	V				3	3
Touch	Characteristics of the sense of touch	GFS	12	2	2		
Touching	Reason why touching God is forgotten or not	S	5	3	4		
Traitor to his guru	Characteristics of someone who is a traitor to his guru	GFS	77	1	2		
Trance	Two ways of the trance state occurring	GFS	25	1	2		
	Characteristics of the perfect trance state	GFS	68	1	1		
	Benefits of attaining a trance	GFS	71	5	5		
	Reason why someone returns to his body from a trance	GFS	73	5	9		
	Description of the strength of knowledge of someone who is able to enter a trance	GMS	20	1	2		
	Reason why someone who is not a disciple falls into a trance	V	13	1	1		
	Reason why animals fall into a trance	V	13	1	1		
	Means to attain the trance state	V	13	1	1		
	Reason why an unworthy person attains the trance state	V	14	1	1		
	Means to attain the trance state	V	14	1	2		
Treacherous	Cause of becoming treacherous	GFS				45	2
Treacherous intellect	Means of rectifying a treacherous intellect	GLS	22	2	6		
Treachery	Characteristics of treachery	V	2	1	1		
Trees	Reason why trees benefit	J	4	1	3		
Trees, etc.	Reason why trees, etc. become fulfilled	V	12	1	5		
Treta-yug	<i>The second of the four theological ages. During this age, morality starts to decline. It is lasts for 1,296,000 human years. Humans live for 10,000 years during this age. See appendix.</i>						
Troubled person	Description of a troubled person	GMS	21	3	6		
True	True determination	GFS	71	5	5		
	Description of God's true opinion	V	16	1	2		
True form	Description of the true form of God	K	8	1	3		
True religiosity	Reason why God is not burdened by His true religiosity	GMS	13	1	1		
True religious decree	Nature of true religious decree	GMS				13	5
Truly	Way in which to truly recognise God	GMS	1	1	3		
Trust	Reason why God has no trust in someone	GFS	76	1	2		
	Reason why trust becomes very strong	S	5	1	2		
	Reason why God and sants develop trust towards someone	GLS	14	11	12		
Trusting	Characteristics of a trusting person	L	2	1	1		
Trusting person	A trusting person is the best	GLS	14	10	11		
Two or three births	Reason why a person becomes accomplished after two or three births	L	1	5	5		

		Sec	V	Q	T	R	RQ
Two parardh	Duration of two parardh	GFS				12	14
Two-armed	Difference between the two-armed incarnation and incarnator	L				18	2
Two-armed Murti	Advocation to God's two-armed Murti	GMS	13	1	1		
U							
Uddhav	Meaning of the name, Uddhav	Partharo					13
Uddhav Sampraday							
	<i>The fellowship of Uddhav. Shree Ramanand Swami was regarded as being an incarnation of Uddhav, the eminent disciple and staunch ally of Shree Krishna. Shreej Maharaj referred to the fellowship that was begun by Ramanand Swami, i.e. His Satsang, as the Uddhav Sampraday.</i>						
	Traditions of our Uddhav Sampraday	V	18	1	1		
	Way in which to understand the traditions of the Uddhav Sampraday	V				18	2
	Definition of the Uddhav Sampraday	V				18	1
Ultimate	Means of attaining ultimate salvation	GMS	13	1	3		
	Means to attain ultimate salvation	GMS				13	14
Ultimate salvation	Method of attaining ultimate salvation	GFS				45	2
Unaccomplished	Means to alleviate feeling unaccomplished	GFS	25	1	1		
	Reason for not remaining unaccomplished	GFS	25	1	2		
	Reason for the persistence of feeling unaccomplished	GFS	25	1	1		
Unaffected	Reason for not remaining unaffected	GFS	18	1	4		
	God's nature of being unaffected	GMS	17	2	2		
Unattached	Unattached nature of God	K	8	1	1		
Under His patronage	God wishes what is constructive for those under His patronage	GLS	21	1	7		
Understanding	Characteristics of a correct and wrong type of understanding	GFS	26	1	1		
	Characteristics of taking God's shelter that results from having an understanding	GFS	33	1	1		
	Characteristics of an understanding person	GFS	37	1	3		
	Means to assess one's understanding	GFS	74	1	1		
	Understanding is only attained from someone who has attained a status in God's Murti	GFS				64	5
	When one's understanding should be altered or not	L	6	3	4		
	Reason for one's understanding not remaining consistent	GMS				31	11
	Consequence of a flaw existing in one's understanding	As	1	1	1		
Undeserving person	Those on whom there is a command to oust an undeserving person	GFS				18	2
Unfaltering	Description of the unfaltering categories of entities	GFS				56	9
Ungrateful person	Characteristics of an ungrateful person	GFS	10	1	2		
	Renouncing an ungrateful person	GFS	10	1	2		
Union with God	Characteristics of someone who has fallen from his union with God	GMS				16	3

		Sec	V	Q	T	R	RQ
Union with God (cont...)	Cause of falling from one's union with God	V	1	2	4		
Unique	Characteristics of a unique disciple	GMS	65	1	3		
	Characteristics of a unique disciple	GMS	1	1	3		
Universe	Way in which God gives darshan in the universe	GMS	64	2	3		
	Reason why all the pleasures of the universe seem like those of hell	V	16	1	1		
	Description of the insignificance of the pleasures of the universe	V				16	1
	Means to attain the darshan of God in the form of the entire universe	Am	1	1	1		
	Reason why entities were enjoined to the processes such as creating the universe	As	1	2	2		
Unworthy	Ousting of an unworthy person	GFS				36	2
Unworthy person	Command to oust an unworthy person from the Satsang	GFS	18	1	3		
	Prohibition of associating with an unworthy person	GFS	18	1	3		
Unyielding	Characteristics of an unyielding disciple	V	5	2	2		
Upasana	<i>Literally translates as sitting near to God. Refers to the mode of worship and allegiance to God by which one attains closeness to God. See appendix.</i>						
	Description of the upasana	GFS	8	2	4		
	Description of the upasana	GFS	40	2	3		
	Advocation of the upasana	GFS	56	3	4		
	Necessity of having the upasana	GFS	61	2	2		
	Cause of contravening the upasana	GFS	73	5	10		
	Description of the different types of upasana	GFS				40	1
	Way to attain a similar form to that of the deity for whom one has upasana	GFS				51	1
	Way to see from the perspective of the deity for whom one has upasana	GFS				51	1
	Reason for the upasana becoming firm	S	17	1	1		
	Murti towards which ones should have upasana	L	14	1	2		
	Understanding the upasana	L	14	1	2		
	Prudence in having upasana	L				14	7
	Cause of differences in upasana	L				4	4
	Murti for which one should have upasana	P	7	1	2		
	Understanding the upasana	GMS	3	1	2		
	Characteristics of someone with upasana	GMS	27	3	4		
	Cause of contravening one's upasana	GMS	27	3	4		
	Description of how the upasana and religious decree are needed	GMS				21	1
	Advocation of Shreeji's upasana	GMS				29	1
	Reason for saying that there are differences in upasana	V	18	1	11		
	Reason for saying that the differences in upasana should not occur	V	18	1	12		

		Sec	V	Q	T	R	RQ
Upasana (cont...)	Differences in upasana that one should have towards God should be understood	V				18	15
	Importance of the upasana	GFS	56	3	4		
	Benefits of having upasana	GFS	56	3	4		
	Benefits of having upasana	GFS	64	1	3		
	Upasana that God is sakar	GLS	30	1	1		

V**Vadvanal fire**

Great fire that resides within the oceans but remains ablaze. It is depicted in the Purans as being a deity with a body of flames and a head of a horse, who drinks the water of the ocean.

	Characteristics of a Mota-purush who is like the Vadvanal fire	V				3	3
	Mota-purush who is like the Vadvanal fire	V	3	3	3		
Vaikhari classification of speech	Characteristics of the vaikhari classification of speech	S	6	2	3		
Vaikhari speech	Vaikhari speech of a soul	S	6	2	4		
Vaikunth <i>Celestial abode of Shree Vishnu.</i>							
Vairaj	Description of the greatness of Vairaj	GFS	63	3	3		
	Reason for describing the form of Vairaj as vast	GFS				63	10
	Description of the lifespan of Vairaj	GMS	31	1	1		
	Description of the state and body of Vairaj	GMS	31	1	2		
	Description of the emergence of Vairaj	GMS	31	1	1		
	Description of the emergence of Vairaj	GMS	31	1	3		
	Description of the one who looks after Vairaj	GMS				31	6
	Way in which God pervades in Vairaj	GMS				10	1

Vaishnav

Follower of the traditions associated with or originating from Shree Vishnu.

	Characteristics of the best Vaishnav	V	20	1	1		
Vaishnavs	Way in which to live with Vaishnavs	GLS	21	1	7		
Vaishvanar	Means to attain Vaishvanar	GFS	65	2	2		

Vaishya

One of the four castes of society, regarded as being the merchant, businessman category of society.

Vallabh-acharya	Understanding of Vallabh-acharya	L	14	1	1		
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Vanity	Cause of vanity	S	8	1	1		
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Vartmans	Cause of forgetting the vartmans	GFS	18	1	1		
	Reason for one's obedience of vartmans remaining steady	GFS	55	1	1		
	Description of the vartmans for ascetics and gruhasths	GFS				78	3
	Description of the deficiencies in one's observance of the vartmans	J				3	3

Varun	Means to attain Varun	GFS	65	2	2		
	Reason for describing the form of Varun as vast	GFS				63	10

		Sec	V	Q	T	R	RQ
Vasudev	Description of having unity with Vasudev	L				14	2
	Reason why many entities may be called Vasudev	P				2	4
	Reason why God is called Vasudev	GMS				31	1
	Description of who has been called Vasudev and Shree Krishna Purushottam	V				2	3
	Vachanamruts in which Vasudev has been described as being beyond Shree Krishna	V				2	4
Vasudev-brahm	Description of the abode of Vasudev-brahm	GFS				1	7
	Description of the abode of Vasudev-brahm	GFS				71	2
	Description of the place of Vasudev-brahm	GFS				46	2
	Description of the status of Vasudev-brahm	GFS				1	7
	Vasudev-brahm is the incarnator of Shree Krishna	P	6	1	1		
Vasudev-mahatmya	Praise of the scripture Vasudev-mahatmya	GFS	23	1	1		
Vayu	Means to attain the deity Vayu	GFS	65	2	2		
Veda	Way the Veda pray	GFS				8	5
Vedant	The philosophy taught by the Vedas. Its basic teaching is that true nature is divine and that God exists in every living being. Vedant is often used specifically to refer to the Advait philosophy.						
	Description of the Vedant philosophy	L	15	6	7		
	Anxiety caused by listening to the Vedant scriptures	GMS	19	1	1		
Vedant philosophy	The principals of the Vedant philosophy according to Bapashree	GFS				52	1
Vedant scripture	Description of the flaw in the Vedant scripture	GFS	52	1	1		
	Way in which to understand God via the Vedant scripture	GFS	52	1	1		
Vedanti	A follower of the Vedant philosophy.						
	Dismissal of the Vedanti understanding	GFS	42	1	3		
	Description of the punishment for a Vedanti	GMS	18	1	1		
	Prohibition to associate with a Vedanti	GMS	18	1	1		
	Invalidity of the Vedanti philosophy	GLS	28	1	1		
	Prohibition of associating with a Vedanti	GLS	36	1	2		
Vedas	Period of God's eulogy contained in the Vedas	Partharo					8
Veil	Means to cease the veil	J				1	9
Vicious person	Ousting a vicious person	GFS				18	1
Victory	Reason why victory is gained	GFS	70	1	1		
Videhi-mukta	Characteristics of a Videhi-mukta	GFS	39	1	1		
Vigilant	Advice to remain vigilant	GMS	45	1	1		
Vile	Means to discard vile passions	J	3	2	2		
	Consequences of having vile passions	J	3	1	1		
	Nature of vile passions	J				3	1

		Sec	V	Q	T	R	RQ
Virat							
	<i>The physical (Sthool) body of Virat.</i>						
	Description of the lifetime of Virat	GFS	12	2	2		
Virat-purush							
	<i>The category that evolves from a pair of the countless Pradhan-Purushs.</i>						
Virtue	Reason for discarding a virtue	L	6	15	18		
Virtues	Means for a sant to acquire the virtues of God	GFS	62	1	1		
	Means of attaining the virtues of God	GFS	73	5	6		
	Reason for virtues arising	GFS				67	1
	Description of auspicious virtues	GFS				62	1
	Cause of one's virtues disappearing	GFS				25	6
	Reason for God liking a person despite his virtues	GFS				37	1
	Reason why auspicious virtues arise	S	15	1	1		
	Cause of virtues being destroyed	S	18	1	1		
	Cause of recognising virtues and flaws, or not	K	3	1	1		
	Means to attain virtues	L	6	16	19		
	Reason why virtues are transformed into faults	L	16	6	5		
	Reason why virtues or flaws are perceived	L	18	1	3		
	Reason why virtues do not develop in someone	L				5	2
	Prudence of perceiving virtues or not	L				5	2
	Four virtues that do not recede because of a place, time, etc.	GMS	39	1	1		
	Means to assimilate the virtues of others	J	3	2	3		
	Reason why major virtues are developed or not	GLS	24	4	6		
	Means to develop virtues	GLS				24	1
Virtues, vows, etc.	Description of virtues, vows, etc.	GFS				37	1
Virtuosity	Reason for not attaining virtuosity	GFS	27	1	3		
Virtuosity	Description of virtuosity	GFS				27	5
Virtuous deeds of previous births	Reason why virtuous deeds of previous births are accrued	GLS	2	1	1		
Virtuous person	Reason why God does not like even a virtuous person	GFS	37	1	2		
	Characteristics of a virtuous person	K	3	1	2		
Vishishtadwait							
	<i>Philosophy propounded by Shree Ramanuj-acharya, which was advocated by Shreej Maharaj. See appendix.</i>						
Vishnudas	God's regard for Vishnudas	GMS	59	1	3		
Visualise	Insignificance of having the ability to visualise	GMS	63	1	4		
Visualising the soul	Cause of visualising the soul or not	GMS	35	1	1		
	Characteristics visualising the soul	GMS				65	1
	Means of visualising the soul	V	11	4	5		
Volitions	Means to destroy volitions	GFS	30	1	1		
	Reason why a volition does or does not leave an impression	GFS	30	1	1		

		Sec	V	Q	T	R	RQ
Volitions (cont...)	Means to recognise volitions	GFS	30	1	1		
	Means to cease volitions	S	12	3	4		
Vows	Advocation of remaining adherent to vows	V	17	2	2		
	Benefits of taking vows	GLS	34	1	1		
Vows and the religious decree	Falicy of not observing the vows or the religious decree	J	4	1	2		
	Glory of abiding by vows and the religious decree	J	4	1	3		
Vyasji	Regard for Vyasji	GLS	10	1	1		
Vyatirek							
	<i>Distinct or unconnected with another entity.</i>						
	<i>Refers to one category being superior to another.</i>						
	Description of the vyatirek form of Shreeji	GFS				8	8
	Description of the Shreeji's vyatirek form	GFS				13	3
	Description of a vyatirek form	GFS	21	1	8		
	Vyatirek nature of Purush, etc.	GFS				33	4
	Description of the vyatirek form of the Shreeji	GFS				41	1
	Description of Shreeji's vyatirak form	GFS				45	2
	Vyatirek form of Purush	GFS	46	1	1		
	Vyatirek nature of Jeev, Ishwar, Akshar and Purushottam	S	5	2	3		
	Karta, akarta and anyatha-karta nature of God's vyatirek form	L				13	2
	Description of Shreeji's vyatirek form	S				5	1
Vyatirek nature	Vyatirek nature of Jeev, Ishwar, Akshar and God	GFS	7	1	1		
	Vyatirek nature of Purushottam	GMS	10	1	1		
	Vyatirek nature of Akshardham	GMS	64	2	3		
	Vyaterek nature of God	V	7	2	2		
	Vyatirek nature of God	GLS	37	1	1		
W							
Wakeful state	Characteristics of the wakeful state	S	6	1	1		
	Dream and deep sleep states within the wakeful state	S	6	1	1		
	Reason why the waking state ceases	GFS	65	3	3		
Water	Characteristics of the element water	GFS	12	2	2		
	Significance of the element water	GFS	51	1	1		
Waters	Waters become pilgrimage sites	J	4	1	3		
Waver from religious obligations	Means to never waver from religious obligations	GMS	27	3	4		
Wealth	Characteristics of wealth	Am	5	4	4		
	Characteristics of someone who does not become bound by wealth	GLS	33	1	1		
	Method of dedicating wealth	GLS				13	4
Wicked	Reason for calling someone wicked and sinful	GLS	32	2	3		
Wicked deeds	Means to destroy wicked deeds	GFS	58	2	2		

		Sec	V	Q	T	R	RQ
Wicked nature	Characteristics and consequence of having a wicked nature	L	11	1	1		
wicked person	Religious decree of a wicked person	GFS	69	1	1		
	Characteristics of a wicked person	GMS	47	1	1		
Wife	Reason why a man may forsake his wife	L	3	1	1		
Will	Reason why God's will is one's destiny	GLS				13	4
Wise person	Characteristics of a wise person	GFS	37	1	5		
	Characteristics of a wise person	L	2	2	2		
Wish-fulfilling gem	Definition of a wish-fulfilling gem	GFS				14	3
With the attributes of Maya	Characteristics of the path which is associated with the attributes of Maya	GMS	8	2	3		
Without attaining salvation	Means of never being left without attaining salvation	GFS	63	5	6		
Witness	Awareness of the witness	K	4	1	1		
	Description of God's nature of being the witness	GMS	31	1	2		
	Definition of a witness	GLS				4	1
Woman	Method of serving a woman	GLS	26	1	1		
Women	Prudence of recognising the mutual greatness of men and women	GLS	24	5	7		
Women, wealth, etc.	Means to save oneself from women, wealth, etc.	GLS	33	1	2		
Wonderment	Reason why wonderment is experienced	K	8	1	5		
Word	Words that should not be listened to	K	10	1	3		
Words	Command to abide by God's words	GFS	18	1	4		
	Discretion of obeying or not obeying the words of sants	GFS				16	2
	How to listen to Shreeji's words	K				12	1
	Cause of a fault developing as a result of listening to someone's words	L	6	4	5		
	Extraordinariness of God's words	GMS	9	1	5		
	Characteristics of a sant who's words should be trusted	GLS	27	4	4		
	Means of understanding equivocal words	GFS	66	1	1		
World	Meaning of the word 'world'	GFS				44	3
	Cause of the predominance of the world not ceasing from within someone	GLS	2	1	1		
Worldly	Reason why God accepts worldly objects	GFS				74	4
	Characteristics of worldly deeds	J				1	1
	Characteristics of a worldly disciple	GLS	33	2	5		
Worldly desires	Characteristics of worldly desires	Am	5	4	4		
Worldly issues	Way in which to forget about worldly issues	GMS				22	2
	Reason why disinterest develops in worldly issues	GLS	24	4	6		
Worldly objects	Cause of affection remaining in worldly objects	GLS	2	1	2		
	Means to recognise worldly objects	GLS	35	3	3		
	Reason why worldly objects become meaningless	GLS	1	1	1		
Worldly passions	Means to become free from worldly passions	S	4	1	3		

		Sec	V	Q	T	R	RQ
Worldly passions (cont...)	Description of the eventuality of someone who retains worldly passions	S	11	2	3		
	Description of the consequence of someone who retains worldly passions	S				11	5
	Means to eradicate worldly passions	GMS	32	1	2		
	Teaching to separate from objects, for someone with worldly passions	GMS	45	1	1		
	Means to overcome worldly passions	V	1	2	4		
Worldly pleasures	Reason why worldly pleasures should be lessened	GFS	74	2	4		
Worship	Cause of forgetting one's worship	GFS	18	1	1		
	Cause of hindrance in one's worship	GFS	18	1	1		
	Cause of reminiscing during worship	GFS	32	3	3		
	Forbiddance from doing anything without first performing worship	GFS	48	1	3		
	Reason for one's worship remaining steady	GFS	55	1	1		
	Hindrances to worship should be discarded	GMS	26	1	1		
	Glory of worship	GMS	62	1	1		
	Reason for saying that someone's worship has been performed perfectly	V	2	1	1		
	Advocation of encouraging the worship of God	V	16	1	2		
	Means to worship God without hindrance	GLS	6	1	2		
	Cause of hindrance in one's worship	GLS	19	1	1		
	Reason for the worship and reminiscence of God being pleasurable or not	GFS	32	4	3		
Worship and reminiscence							
Worshipper	Reason why there are different categories of worshipper	L				4	4
Worshipping and contemplating about God	Reason why the bliss of worshipping and contemplating about God is not experienced	GLS	15	1			
Worthless person	Characteristics of a worthless person	GFS	62	2	2		
	Characteristics of a worthless person	GLS	24	3	5		
Worthy of being meditated on	Advocation that the Murti is worthy of being meditated on	GLS	37	1	1		
Wrath	Reason why one would face Shreej Maharaj's wrath	GFS				25	6
Wretched	Characteristic of someone who is wretched	GFS	20	1	1		
Y	Yaksh	Means to realise that the body of a demon or Yaksh has been attained	GMS	46	1	3	
	Yearnings	Description of the two kinds of yearnings	GMS			22	4
	Years to attain salvation	Characteristics of someone who yearns to attain salvation	GMS	47	1	1	
	Yog						
	<i>Philosophy describing the union of a soul with God and the manner of attaining such a status.</i>						
Yog philosophy	Flaw in the Yog scripture	GFS	52	1	1		
	Way in which to understand God via the Yog scripture	GFS	52	1	1		

		Sec	V	Q	T	R	RQ
Yog philosophy (cont...)	The principals of the Yog philosophy according to Bapashree	GFS				52	1
	Characteristics of someone who has mastered Yog	GFS	73	4	4		
	Description of the Yog philosophy	L	15	6	7		
	Description of the Yog philosophy	P	2	1	1		
	Description of the principles of the Yog philosophy	P	2	1	1		
	Flaw in the Yog philosophy	P	2	1	1		
	Description of the logic in the Yog philosophy	P	2	1	1		
	Fruits of the sacrifice of Yog	GMS	8	2	2		
	Description of the status of those who abide by the various Yog and Sankhya philosophies	GMS	24	1	1		
	Understanding of someone who is resolute about the Yog philosophy	GMS	24	1	1		
	Description of the Yog philosophy	V	2	1	2		
Yojan							
	<i>Measure of distance, equal to approximately 6 kilometres.</i>						
Yogic abilities	Description of yogic abilities	V	4	2	2		
Yog-samadhi	Prowess of a person with Yog-samadhi	GFS	1	3	3		
	Characteristics of someone who has achieved Yog-samadhi	GFS				1	10
	Reason why a young person remains in the Satsang	GLS	32	1	1		
	Description of the characteristics of the Yugs	V	6	1	2		
	Regard for Zinabhai	GLS	1	1	2		
	Regard for Zinabhai	GLS	22	1	1		

Yug

*Theological ages of time in which life is divided, based around the age of Brahma.
See appendix.*



Appendix





Supreme Upasana

Understanding the glory of Lord Shree Swaminarayan to be as great and supreme as it truly is, and having faith in Him accordingly, is called having upasana to him.

The word upasana is derived from; Up, meaning near, and Asan, meaning to remain with an unfaltering status.

Therefore, the definition of upasana is to remain in the vicinity of Lord Shree Swaminarayan with a firm status. This perfectly describes the status of Anadi-mukta, who exist in the same form as the supreme Lord (Purushottam-roop) and are merged into His Murti. They always remain in the Murti of Lord Shree Swaminarayan and constantly enjoy His supreme bliss.

The four fundamental pillars, which are the foundations of supreme upasana that must be categorically understood are;

- 1 Lord Shree Swaminarayan is the supreme, incarnator of all incarnations (Sarvavatari) God.
- 2 Lord Shree Swaminarayan is divine and always exists with a human-like form. He is not just a light or a mass of energy.
- 3 Lord Shree Swaminarayan is always present everywhere.
- 4 Lord Shree Swaminarayan is omniscient and knows about everyone's innermost thoughts. Therefore, each of His commands must be faithfully obeyed.

If such upasana for Lord Shree Swaminarayan is understood, and put into practice then eternal salvation (aatyantik-moksh), the status of Anadi-mukta can be attained. Such understanding can only truly be gained through remaining associated with the Acharya of Shree Swaminarayan Gadi.

Hindu Calendar

The reference point that is used as the starting point of the most widely used calendar in Hinduism, is the coronation year of King Vikramaditya of Ujjain, in Central India. The Vikram Era, or the Vikram Samvat (Samvat or V.S.) commenced in 57 BC.

According to the Hindu calendar, the months are based around the lunar cycle, the seasons are based on the solar cycle and the days are based around both. Each solar year is divided into 12 lunar months. Each month is further divided into two equal halves. The first half (Sud) is referred to as the bright half and this corresponds to the 15 days from when there is a new moon to when a full moon is visible (Poonam), i.e. when the moon is waxing. The dark half (Vad) refers to when the moon is waning, i.e. the 15 days from the full moon to when there is none (Amas).

Each lunar day is called a tithi. These are calculated using the difference of the longitudinal angle between the position of the sun and moon. As a result, tithis vary in length and on certain days, they may not have changed by sunrise. Consequently, there can be occasions when a tithi is omitted or two consecutive days have the same tithi.

The lunar months correspond to the following solar months, and make up the six seasons (rutu).

Kartik	October - November	Sharad rutu (autumn)
Magshar	November – Dec	
Posh	December – January	Hemant rutu (1st half of winter)
Maha	January – February	
Fagan	February – March	Shishir rutu (2nd half of winter)
Chaitra	March – April	
Vaishakh	April – May	Vasant rutu (spring)
Jeth	May – June	
Ashadh	June – July	Greeshma rutu (summer)
Shravan	July – August	
Bhadarva	August – September	Varsha rutu (monsoon)
Aaso	September – October	

Ekadashi

The eleventh day of each half of the lunar month is called ekadashi (literally translated as 11) and is observed by devotees as a day of fasting. This fasting does not refer just to food but also restrictions on the five senses, their organs and also the mind. These eleven (i.e. the five senses, the five organs of the senses and the mind) are deprived of enjoyments to worldly afflictions and are instead concentrated on the Lord.

Adhik Maas

Every three years, an adjustment is made in the calendar (synonymous to the Western leap year). An extra month is added to the year. This is called the Adhik (extra), or Purushottam Maas (the month of the Lord). The extra month carries the name of its subsequent month. The Adhik month is considered very auspicious and extra observances (vrat) are taken during its duration.

Theological Ages

In Hinduism, there are four theological ages of time (Yug) in which the life of the universe is divided. They are based around the age of Brahma, the deity of creation. Each age is graced with the appearance of an incarnation of God.

Sat-yug is the first of the four ages and is the largest, lasting 1,728,000 (432,000 x 4) years. This age is regarded as the ideal golden age of truth, morality, religion, bliss, prosperity and perfection. Lord Dattatreya incarnated during this age.

Treta-yug is the second of the four ages, lasting 1,296,000 (432,000 x 3) years, with Maryada Purushottam – Lord Ramchandraji, preaching observance to the principles of behaviour according to the Vedic scriptures.

Dwapar-yug is the third of the four ages, lasting 864,000 (432,000 x 2) years with Leela Purushottam – Lord Krishna giving affection through his divine episodes.

Kali-yug is the fourth, lasting 432,000 years. This is regarded as the age of immorality and sin, which leads to the ultimate destruction of the universe. It is in this age that the supreme, Purna Purushottam Lord Swaminarayan manifested upon this Earth.

Vishishtadwait Philosophy

There are five schools of thought and ideology in Hindu philosophy; Adwait, Dwait-dwait, Dwait, Shuddhadwait and Vishishtadwait. They are all very complex and are concerned with the distinction between the Lord, humans, and the nature of the cosmos. The Vishishtadwait philosophy was founded by Shree Ramanujacharya, an eminent philosopher who lived in the 11th Century CE. His philosophy described three ultimate realities; the Lord, souls and matter (the creations of Maya). Of these, only the Lord is the independent reality and the other two are dependent upon Him. The soul and the matter are thus distinct from the Lord and not separate from Him. According to Shree Ramanujacharya, the Lord is the creator, preserver and the destroyer of the world. Liberation is not absorption with the Lord, but union with Him.

Lord Swaminarayan accepted the basics of this ideology, but added His own specific distinctions. He revealed that are five, not three, eternal and real entities; Jeev, Maya, Ishwar, Brahm and Par-brahm. The Par-brahm refers to the supreme Lord. The other four entities are dependent on, and are obedient to Him. These four entities remain distinct, but not separate from the Lord. They are two real and identical entities; the master and the devotee. When the two merge, they appear as one, the master. Yet in reality they remain distinct in their nature and their attributes, with the Lord remaining the master and the soul forever the mastered.

Tilak-chandlo and Kanthi

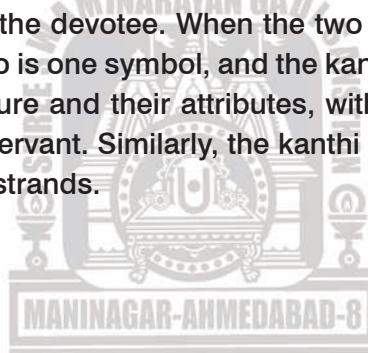
The mark of the tilak-chandlo distinguishes a follower of Lord Swaminarayan from all others. The sight of it will prompt others to utter the name Swaminarayan, or for those who do not know, to urge them to enquire about its significance and thereby, they too will become introduced to Lord Swaminarayan, through His devotees, as a result of this mark.

The tilak is made of sandalwood paste (chandani). This has a cool, soothing effect and the fragrance helps to maintain a pure and clear mind. The chandlo is made of red kanku (potash

nitrate). The tilak-chandlo is impressed daily by all male devotees of Lord Swaminarayan as a part of their morning worship (pooja). It is impressed on the forehead (to ensure one's thoughts remain pious and moral), on both upper arms (giving the strength to do virtuous deeds) and on the chest (to ensure spiritual emotions of the heart). The female devotees apply a red chandlo of kanku on their forehead. This mark, according to Hindu belief signifies "akhand suhag", eternal union, which comes with the marriage of a woman to man. This mark of the Swaminarayan religion signifies the marriage of the devotee to God and one's chaste devotion for the Lord.

The kanthi is a double stranded necklace made of wooden beads, usually the sacred tulsi (basil) plant. When disciples place a kanthi around their neck, they take the vows of the religion and swear by their own necks to abide by them.

The tilak-chandlo and kanthi are unique to the Swaminarayan religion. They symbolise the Vishishtadwait philosophy of Lord Swaminarayan. The tilak represents the Lord and the chandlo represents the Muktas that reside within Him. Once the Muktas enter the Murti, they will eternally remain there. There is a union between them, i.e. they appear as one, but there is a distinction, the master and the devotee. When the two merge, they appear as one - the master (just like the tilak-chandlo is one symbol, and the kanthi is one necklace), but in reality they remain distinct in their nature and their attributes, with God remaining the master and the soul forever remaining the servant. Similarly, the kanthi appears as one unit but in reality it is composed of two identical strands.



Scriptures referred to in the Vachanamrut Rahasyarth Pradeepika Tika

Aagam-shastra

This scripture contains information about the creation and destruction of the universe, and instructions on how to perform worship to the deities and how to accomplish specific deeds. It also describes the methods of meditation and the duties of Brahmins. This scripture is considered sacred mostly in the Bengal, Nepal and Kashmir regions of India.

Adarsh Bhakta Gatha

Sadguru Shastri Shree Dharmavallabhdasji Swami is from the lineage of sants originating from Sadguru Shree Gunatitanand Swami. He remained mostly in Junagadh, and had studied the ancient Sanskrit literature. This scripture is a collation of the discourses given by sants and disciples about the glory of Shreej Maharaj.

Aksharanand Swami ni Vato

This scripture retells the discourses of Sadguru Shree Aksharanand Swami, who was a disciple of Sadguru Shree Anandanand Swami. Shree Aksharanand Swami had a deep knowledge of the Sanskrit language and the scriptures. He served and pleased Shree Anandanand Swami with utmost sincerity and through his interactions with eminent sants, he was able to experience Shreej Maharaj's divinity. These episodes, which narrate the greatness of Shreej Maharaj, are collated in the form of this scripture.

Bhagwad Gita

The Bhagwad Gita forms a section of the Mahabharat scripture. It contains the dialogue between Shree Krishna and Arjun, which took place before the battles between the Pandavas and the Kauravas started. The teachings given to Arjun, about the religious decree, devotion and morality, at the time when he was most confused, are appropriate teachings for all those who genuinely seek direction in their lives.

Bhakta-chintamani

This scripture was written by Sadguru Shree Nishkulanand Swami in the Gujarati language, in the style of a poem. It is a wonderful biography of Shreej Maharaj, which also contains information about the sants and disciples of Shreej Maharaj.

Brahm-sutra-bhashya Ratna

This scripture was written by Shree Muktanand Swami. It is a commentary on the Brahm-sutra scripture, which was written by the eminent scholar, Shree Vyas. In a concise manner, it provides the philosophy of the Vedas.

Chaparta Panjrika

Approximately 1200 years ago an eminent philosopher, called Sankar-acharya was born in India. Shree Shankar-acharya was a scholar, great philosopher and a genius. His writing about the different commentaries and philosophies are masterpieces; whilst his prayers and

songs in praise of God and the deities are quite superb. He was referred to as the 'Mastermind of the Master Land'. Sankar-acharya wrote this scripture containing details and the importance of asceticism.

Darshans

These are the six classical scriptures that give insights about religious philosophy.

Sankhya Darshan is written by Kapil Muni. Yog Darshan is written by sage Patanjali. The author of the Vaisheshik Darshan is sage Kanad and Nyay is written by sage Gautam. The Purva Mimamsa is written by sage Jaimini and the Uttar Mimamsa, also known as Vedant, is written by sage Veda Vyasji. Each of the different Darshans stipulate their own theories, through which, they establish their understanding of the soul, the universe and the almighty. The essence of all those different philosophies is that there is one truth, which is the supreme power, the ultimate God.

Dharmamrut

Sadguru Shree Gopalanand Swami asked Shreejimaharaj to describe in detail, the rules for ascetics to abide by. That narrative was incorporated into the Satsangi-jeevan scripture by Sadguru Shree Shatanand Swami. Subsequently, this was translated into Gujarati by Sadguru Shree Shukanand Swami.

Durgapur Mahatmya

Another name for Gadhada is Durgapur. The Durgapur Mahatmya scripture, written by Shree Raghuvirji Maharaj, describes the importance and stories of Gadhada, and the episodes in the life of Shreejimaharaj during the time that He remained there.

Hari-charitramrut-sagar

This colossal scripture, written in an old Hindi dialect, in the form of different verses, contains detailed information about the teachings of Shreejimaharaj and the personal experiences of Sadguru Shree Muktanand Swami. The scripture is written by Sadguru Shree Aadharanad Swami, who was also known as Sadguru Shree Siddhanand Swami.

Hari-leelamrut

Acharya Shree Viharilalji Maharaj, of the Vadtal – Laxmi-Narayan Gadi is the author of this scripture, which is written in two volumes. It consists superbly structured verses, which accurately describe Shreejimaharaj and His supremacy.

Hari-vakya-sudha-sindhu

Shreejimaharaj commanded Shree Shukanand Swami to translate the Vachanamrut scripture into Sanskrit. Accordingly, Shree Shukanand Swami composed the verses and presented Shreejimaharaj with this Hari-vakya-sudha-sindhu scripture.

Kalyan-nirnay

Sadguru Shree Nishkulanand Swami wrote this scripture in Gujarati verses. A complete description about eternal salvation, and the manners through which to attain this supreme salvation, is narrated.

Mahabharat

This colossal scripture, also referred to as Bharat, contains over 100,000 verses. It is considered to be the Great Epic of India. The Mahabharat scripture contains details about the battle between the Pandavas and the Kauravas, and through this, gives teachings about religion, morality and ethics.

Manirtnamala

This scripture of philosophy contains descriptions of how to remain free of passions and is meant principally for ascetics. It is written by Sankar-acharya and is presented in the form of a dialogue. This scripture contains only 32 verses, but in these, Shankar-acharya has incorporated 97 questions and answers.

Narayan-Gita

Sadguru Shree Brahmanand Swami wrote this scripture of devotional poems in Samvat 1879, whilst staying in Gadhada. Copies of this scripture are no longer in existence.

Nishkam-shuddhi

In Samvat 1975 Kartik Sud 6, Shreej Maharaj narrated the manners of repentance for ascetics who may have contravened the vow of remaining free of lust. The narration was described to Sadguru Shree Brahmanand Swami. Sadguru Shree Shatanand Swami then incorporated that discourse into the Satsangi-jeevan scripture.

Panch-ratra Tantra

The Vaishnavas consider this scripture to be particularly sacred. It considers Shree Vishnu as the ultimate God. It also contains details about worship by rituals and ceremonies.

Purans

There are many Purans, which are ancient scriptures that narrate the episodes of various incarnations. Of those, 18 are given more importance. Their titles are suggestive of the incarnation that is the central figure in the scripture.

The Purans retell many stories from the ancient literatures. They also describe how the universe came into existence and how the world suffered different crises in history, and how, during each time, it was saved by the manifestation of the particular incarnation or deity. The common feature of all the Purans is that they teach how to perform devotion to God; they inspire people to be good, kind, generous and obliging.

Purushottam-leelamrut-sukh-sagar

Sadguru Shree Achyutdasji Swami had a divine vision by which he was able to see all the episodes performed by Shreejimaraj, even though he was not physically there. Shree Achyutdasji Swami wrote down all of God's episodes whilst He was presiding in Kutch and drafted a scripture. Subsequently, by the blessings of Jeevanpran Shree Abji Bapashree and Shree Ishwarcharandasji Swami, Shree Nirgunanand Brahmchari transformed that text into the style of a poem. In this manner, the Purushottam-leelamrut-sukh-sagar scripture was created. It describes the true supremacy of Shreejimaraj.

Purushottam-prakash

Once, when presiding in Kariyani, Shreejimaraj was secretly deliberating with Sadguru Shree Gopalanand Swami. Sadguru Shree Nishkulanand Swami became interested to hear what was being discussed, so he eavesdropped. Through that conversation, Shree Nishkulanand Swami came to acknowledge fully, the supremacy and greatness of Shreejimaraj. Subsequently, he wrote this scripture, in Gujarati verses, in which he clearly states Shreejimaraj to be the supreme incarnator of all incarnations.

Ramayan

The story of the incarnation Shree Ram is narrated in the Ramayan. There are several scriptures, written by different sages, called the Ramayan, of which, those written by Valmiki and Tulsidas are most noteworthy. Shree Ram depicted by sage Valmiki is an ideal person with the best of human qualities, whereas, Shree Ram described by sage Tulsidas is the incarnation of God. The banishment of Shree Ram from his kingdom, his exile into the forest, the abduction of Shree Ram's consort, Sita, etc. are narrated, through which the ideology of virtuous living is described.

Sahajanand Swami-charitra

This scripture was written by Sadguru Shastri Shree Aatmanandji Swami, who was from the lineage of sants originating from Sadguru Shree Gopalanand Swami. It contains many very interesting and wonderful episodes performed by Shreejimaraj and His disciples, which are retold in simple prose.

Satsangi-bhushan

Shreejimaraj commanded Sadguru Brahmchari Shree Vasudevanand Swami to write this Sanskrit scripture, which is filled with devotion to God. The episodes about Shreejimaraj evoke deep contemplation in the reader or listener to its narration, through which, the supremacy of Shreejimaraj and loving devotion towards Him is evoked.

Satsangi-Jeevan

This scripture is written in Sanskrit by Sadguru Shree Shatanand Muni. Shreejimaraj gave the command for it to be written, and named it Himself. It contains details about philosophical issues and gives clear direction about the religious decree.

Shikshapatri

Shreej Maharaj wrote this epistle of beneficial instructions whilst presiding in Vadtal, in Samvat 1882. It is written as 212 Sanskrit verses and describes the rudiments that one should adopt in order to lead an honest and moral life. It contains the essence of all the ancient Hindu scriptures. The Shikshapatri is for the benefit of all souls, but its relevance is not restricted to those from a particular creed, colour, class, gender, ethnicity or religion. Sadguru Shree Nityanand Swami subsequently translated the Shikshapatri into Gujarati.

Shree Brahm Sanhita

This scripture, written by Mavdanji Bhimjibhai Ratnu, is a detailed biography of Sadguru Shree Brahmanand Swami, who was one of Shreej Maharaj's most eminent sants and a truly remarkable poet. He was also one of the compilers of the Vachanamrut scripture.

Shree Garga Sanhita

This scripture of philosophy is written by Shree Garga-acharya. Shree Radhikaji is the focus of this scripture. Episodes about her, which are not contained in the Shreemad Bhagwat are detailed in this scripture. Details of the Raas-kreeda episode and the Gopis are also given. The scripture contains 12,000 verses.

Shree Ghanshyam-leelamrut-sagar

Sadguru Shree Bhoomanand Swami wrote this scripture in Gujarati. Written in verses, the scripture is divided into two parts; the first narrates Shreej Maharaj's childhood years, whilst the second narrates the divine episodes performed during His forest expedition and after He came into the Satsang. In the scripture, Shreej Maharaj's entire body has been described in minute detail to enable someone meditating on Him to visualise His Murti.

Shree Hari Dig-vijay

Sadguru Shree Nityanand Swami wrote this scripture in Sanskrit. Shreej Maharaj held many philosophical debates, which have been described in detail in this scripture. In particular, the debate in Kashi that Shreej Maharaj attended with His father, Dharmadev, when He was a young child, and during which, He explained the Vishishtadwait philosophy, is retold here.

Shree Hari-charitra-chintamani

Sadguru Shree Raghunathcharandasji Swami is the author of this scripture. He was a disciple of Sadguru Shree Mahapurushanand Swami, who had pleased Sadguru Shree Gopalanand Swamiji tremendously. The scripture contains over a thousand wonderful episodes about Shreej Maharaj and His sants, which reveal their greatness.

Shree Hari-leelakalpa-taru

The author of this Sanskrit scripture is Sadguru Brahmchari Shree Achintyanand Swami, who was a devout disciple of Sadguru Shree Gopalanand Swami. Many wondrous deeds about Shreej Maharaj are described and in many places, Shreej Maharaj being the incarnator of all incarnations is clearly stated.

Shree Hari-leela-sindhu

Sadguru Brahmchari Shree Vaishnavanand Swami wrote this scripture in Gujarati verses. The true supremacy of Shreej Maharaj is clearly stated throughout the episodes described within it. Copies of this scripture are no longer in existence.

Shree Purushottam-charitra

The famous poet, Dalpatram, a prominent disciple of Sadguru Shree Devanand Swami, wrote this scripture of Shreej Maharaj's episodes. It is written in the form of Gujarati verses.

Shree Swaminarayan-charitra-chintamani

The author of this scripture is Shree Muljibhai Bhatt of the village of Amod, in the Jambusar district of Gujarat. Sadguru Shree Gopalanand Swami had initiated the great grand father of this family into the Satsang. Due to the loyalty and sincere dedication to the Satsang, and by the blessings of Shree Gopalanand Swami, their family remained contented. The scripture describes wonderful deeds performed by Shreej Maharaj and Shree Gopalanand Swami and narrates the obligations of Muljibhai and his family towards the Satsang. These personal experiences reveal the greatness of Shreej Maharaj and Sadguru Shree Gopalanand Swami.

Shreemad Bhagwat

This scripture was written by sage Ved Vyas, and forms a part of the Purans. Within it, Shree Vishnu is narrated as the supreme God and the deeds and teachings of Shree Krishna are described. A clear description of human life, leading to liberation of the soul, is given within this scripture.

Unmatt-ganga-Mahatmya

The author of this scripture is Acharya Shree Viharilalji Maharaj, of the Vadtal – Laxmi-Narayan Gadi lineage. It is written in Sanskrit verses, in the form of dialogues between Sadguru Shree Anandanand Swami and Raysinhji, who was the king of a small area of the Bhal region of Gujarat, and the dialogues between Sadguru Shree Anantanand Swami and Shree Trambaklalbhai, who was a Brahmin from the village of Mahudha, near Nadiad. The Unmatt-ganga is the river known as Ghela, close to Gadhpur, which is regarded as a very sacred site of pilgrimage. The divine episodes performed by Shreej Maharaj are contained in this scripture.

Upanishads

These scriptures form a part of the Vedas. 'Up' means near and 'nishad' means to sit. The disciples used to sit at the feet of their learned teachers, who were great sages, and conducted philosophical debates about the nature of the soul, the universe, nature, meditation and God. There are over one hundred Upanishads, and of those, eleven are considered to be particularly outstanding. These are described as the principal Upanishads.

Vasudev-mahatmya

The Vasudev-mahatmya is a part of the Skand Puran and narrates the glory of Shree Krishna and in particular, describes how to offer devotion to God.

Vedas

The oldest and most authoritative scriptures of Hinduism are the Vedas. The word Vedas is derived from the Sanskrit word vid, which literally translates to 'sacred knowledge.' The Vedas are classified as Apaurusheya, which means that they are not composed by human beings. Lord Vairat-narayan uttered the Vedas to Brahma, who then retold them to the sages. It was then verbally passed through the generations of sages until, the scripture was written down. Originally, there were three parts of the Vedas: Ruk Veda (comprising mainly of verses and prayers addressed to God, deities and nature), Yajur Veda (mainly comprises of details about ceremonial rites) and Saam Veda (consisting verses for singing). These were referred to as the sacred triad. The fourth Veda, Atharva Veda (containing verses for attaining specific abilities of prowess), was added later.

Each of the Vedas has two distinct parts: the Mantras or Samhita, containing devotional verses, and the Brahmanas, which contain details of rituals. Learned Brahmins were assigned with the special responsibility of remembering certain parts of the Vedas, because in ancient times, the scriptures were not written down. Shreej Maharaj manifested in the Brahmin family that was entrusted with the responsibility of memorising the Saam Veda.

Vidur-niti

This scripture forms a part of the Mahabharat scripture. It contains teachings of morality, and is written in the form of a dialogue between the learned Vidur and King Dhritrashtra.

Vishnu-sahasra-nam

This is another portion of the Mahabharat scripture, which contains the thousand names of Vishnu, and in this manner, explains the greatness of this God. It is used for chanting during ceremonial occasions.

Yagna-valkya Smriti

Several of the eminent, ancient sages wrote scriptures about codes of good social conduct and laws in accordance with the Vedas. The Yagna-valkya Smriti is written by sage Yagna-valkya, and it is this scripture that Shreej Maharaj has given preference to in the Shikshapatri.

Ancient characters mentioned in the Vachanamrut Rahasyarth Pradeepika Tika

Ajamil

Ajamil is a character from the Puran scriptures. He was a strict Brahmin and was married. Once, he happened to see a drunk person and a prostitute engaged in sexual embrace. Ajamil became attracted to the prostitute and became so besotted by her that he abandoned his family, wife and children and went away with the prostitute. Eventually, he lost all his good qualities. He became a thief, a liar, a drunkard, and even a murderer. When he was about to die, he began to call out to his favourite child, Narayan. As Narayan is another name of God, and he chanted that name during the time of his death, the deities came and kept Ajamil alive. He was relieved of all his sins and became a disciple of Shree Vishnu. He then performed austerities on the banks of the river Ganges and after a few years, he attained salvation.

Arjun

Arjun was one of the most prominent disciples of Shree Krishna. He was the third of the five Pandav brothers, the son of Kunti. He was a great warrior, but during the Kurukshetra battle between the Kauravas and Pandavas, he became confused due to his ignorance and was unwilling to fight. At that time, Shree Krishna gave him guidance, and these teachings are contained in the Shreemad Bhagwad Gita scripture.

Ashwatthama

Ashwatthama was the son of sage Dron. He fought alongside Duryodhan during the Mahabharat war and was one of the few survivors. Although he was very learned and brave, he was very disobedient. He was cursed to live a very long life, full of repentance and restlessness because of the inhuman deeds that he committed in mercilessly killing innocent people.

Baldev

Shree Vishnu pulled a white hair and a black hair from his head. These were transformed into Baldev (Balram) and Shree Krishna, respectively. Baldev, the elder brother, had fair skin, whereas Shree Krishna had dark skin. Baldev's symbols are a plough and mace.

Bhaldasbhai Sheth

Bhaldasbhai was Shreejimaraj's first disciple from the city of Surat. Laxmichand Sheth, Lallubhai Chokshi, Ardesar Parshi, Muni Bawa, Aatmaram the tailor, and others, all subsequently became disciples. He was renowned for giving lavish presents to Shreejimaraj, which was his way of expressing his devotion.

Bhishma

Bhishma is one of the main characters in the Mahabharat scripture. He gave up his marriage and throne for the sake of his father. He is regarded as a symbol of wisdom. He was a great warrior and disciple of God.

Brahm

Brahm is one of the five eternal entities, the others being Jeev, Ishwar, Maya, and Par-brahm. Specifically, the word Brahm can refer to 3 categories. Nirakar Brahm refers to the lustre of Mul-purush, Vasudev-brahm, Mul-akshar and Shreejimaharaj. Sakar Brahm refers to the categories of Mul-purush, Vasudev-brahm, Mul-akshar and Shreejimaharaj. Anything that is beyond Maya may be referred to as being in the Brahm category but generally, Brahm means the lustre.

Brahma

Brahma is the entity associated with the creation or transformation of the universe. He is one of the entities of the Hindu triad; the others being Vishnu and Shiv. Brahma is depicted as being red in colour with four heads, bearded faces, and four arms. His hands hold a bowl, bow or a rosary, a sacrificial ladle, and the Vedas scripture. The four Vedas are said to have originated from his head. The four castes are also said to have originated from Brahma. Brahma is said to have originated from the navel of Virat-purush.

Chitraketu

Chitraketu was the king of Shursen. He had many wives but still, he remained childless for many years. Eventually, he had a son, but his other wives became jealous and poisoned him. Chitraketu lamented after his dead son. Narad came to console him, but he could not. Narad then used his powers to make the child come back to life. The boy sat up and said, “A human takes birth in the womb of a woman, then dies and is re-born. I have gone through this cycle of birth and death, but I do not wish to remain there any longer.” Chitraketu then followed the path of spirituality taught to him by Narad.

Daksh

Daksh was created by Brahma from his right thumb. He was married to Prasuti. Their daughter, Sati, married Shiv against his wishes and this, later on, resulted in Sati sacrificing her own life and Shiv cutting off Daksh's head. The deities subsequently replaced Daksh's head with a goat's and he was brought back to life. Daksh then had to be re-born as a mortal. During that life, thirteen of his daughters were married to sage Kashyap. Their progeny include the deities and the demons.

Damodarbai

Damodarbai was a disciple of Shreejimaharaj from the Patel community of Amdavad. He was staunch and sincere.

Dantvakra

Dantvakra was the king of Karush. He was an incarnation of Shree Vishnu's friend Vijay. He was an ally of Jarasandh, a friend of Shishupal and an enemy of Shree Krishna. He went alone to battle with Shree Krishna and was easily defeated. As he died by Shree Krishna, he attained the abode of Shree Vishnu.

Dattatreya

Dattatreya was an incarnation of Shree Vishnu, born to the sage Atri and Ansuya. He is depicted as having three heads and four arms. Prahlad was his most loyal disciple. Dattatreya was an eminent teacher. He learned good qualities to become a perfect human being, from 24 entities.

Devhuti

Devhuti was the daughter of sage Swayambhu Manu and Shatrupa. She was married to sage Kardam and was the mother of Kapildev, who was an incarnation of Shree Vishnu.

Dhritrashtra

King Dhritrashtra was the eldest son of Vyas and Ambika, and brother of Pandu. He married Gandhari, and had a hundred sons, the eldest of whom was Duryodhan. King Dhritrashtra was blind, and Pandu was affected with a disease. Therefore, the two brothers in turn renounced the throne. The epic war of the Mahabharat scripture was fought between their sons, one party being called Kauravas, from an ancestor, Kuru, and the other the Pandavas, from their father Pandu.

Dhruv

Dhruv was a great disciple of Shree Vishnu. His father was King Uttanpad, who had two wives, Suruchi and Suniti. Suruchi had a son named Uttam, whilst Dhruv was the son of Suniti. King Uttanpad had a special fondness for Suruchi and favoured her son more. Consequently, Dhruv felt insulted. He went into the forests in order to perform meditation at the age of five. Narad gave him an incantation by which he was able to attain Shree Vishnu. Shree Vishnu gave him the highest prestigious position in the universe. His father then understood the greatness of his neglected son and gave him his throne.

Draupadi

Draupadi was the heroine of the Mahabharat scripture. She was the daughter of King Draupad and wife of all five Pandavas. She was regarded as being very attractive, clever and extremely smart.

Drupad

Drupad is a central figure in the Mahabharat scripture. He was the king of Panchal. When studying, he became close friends with Dron, but later, they became staunch enemies. During the epic battle of Mahabharat, Drupad was appointed as one of the seven commanders of Pandav's army. During the battles, Dron killed Drupad.

Gaj and Grah

Gaj refers to an elephant and Grah refers to a crocodile. Both were humans in their previous lives. The elephant was Indradyumna, a pious king, and disciple of Shree Vishnu. Once, when he was seated in meditation, sage Agastya came to meet him. Agastya had a hasty temper. When Indradyumna did not suitably welcome him, he changed the king into an

elephant for this impropriety. The crocodile was a Gandharva chief called Huhu. Once, Huhu was bathing in a lake besides Mount Trikut, with a crowd of Gandharva women. The sage Dewala was standing in the water meditating. To impress the women in his company, Huhu playfully pulled the sage by his leg. The sage cursed Huhu and changed him into a crocodile. Huhu then lived in that lake as a crocodile. One day, Indrayumna, in the form of Gaj, arrived at that lake and proceeded to drink some water. The crocodile Huhu caught hold of its hind leg and the two beasts started fighting. This struggle continued for 1000 years. Eventually, the elephant prayed to God and Shree Vishnu appeared to save him. Gaj was then transformed back into Indradyumna and eventually attained Shree Vishnu's abode, Vaikunth. As the crocodile Grah died at the hands of Shree Vishnu, he too attained Vaikunth.

Hanuman

Hanuman is the deity recognised by his monkey-like features. He was a devout disciple of Shree Ram. Hanuman is said to provide courage, hope, knowledge, intellect and devotion. He is depicted as a monkey holding a mace, which is a sign of bravery, with God tattooed on his chest, which is a sign of his devotion to God. Shreej Maharaj has praised the selfless service of Hanuman, his control over all the senses, his wisdom and devotion.

Himrajshah

Himrajshah lived in Sundriyana, near Dhandhuka. Originally, he was adherent to the Vaishnav Sampraday, but when he encountered Shreej Maharaj, he became a staunch follower of the faith.

Jad-bharat

Jad-bharat was a great king. He yearned to encounter God, so he relinquished his kingdom and went into the jungles to perform austerities. However, he became infatuated with a young deer and had to be re-born as a deer. In the body of the deer, he was able to remember his previous life and understood the consequences of his inappropriate infatuation. He was then born again as a Brahmin. In that life too, he remembered his previous lives and therefore, lived like a mad man (jad) so that he would not become attached to anything other than God.

Janak

King Nimi was a great disciple of God, but he was cursed by the sage Vasishta and died. As he was cursed without any reason, the pious sages made his body alive. He was called Janak. This King Janak ruled over the kingdom of Mithila, and was also a loyal disciple of sage Yagna-vaalkya. Although he was a king, he remained totally removed from worldly life. He was a sage and a king simultaneously. He performed his royal duties conscientiously and perfectly. However, he ensured that no attachment to the world developed within him.

Jay and Vijay

Jay and Vijay were the celestial gate-keepers of Vaikunth. Once, the sages Sanak etc. and others came for the darshan of Shree Vishnu. They were stopped at the gates. Sanak got angry

and cursed them to take three births on the Earth as demons. Accordingly Jay and Vijay were born on the Earth as Hiranyaksh and Hiranyakasipu. To kill Hiranyaksh, Shree Vishnu took the form of the incarnation Varah, and took the incarnation Nrusinh to kill Hiranyakasipu. In the second birth, they were born as Ravan and Kumbhkarna. Again, Lord Vishnu took the form of the incarnation Shree Ram and killed them. In the third birth, they were born as Sishupal and Dantvakra. Shree Vishnu killed them through the incarnation Shree Krishna.

Kamsa

The demon Kaalnemi was born as Kamsa, also known as Kans. He was the half-brother of Devki, ruler of the Vrishni kingdom. His father was King Ugrasen and mother was Queen Padmavati. He was a fierce fighter and all the kings hated him. He tried to overthrow his father and take control of the kingdom. He even tried to kill Shree Krishna, but was himself killed by Shree Krishna.

Kapildev

Kapildev was an eminent sage who had encountered God, and became accomplished whilst still alive. Therefore, he was able to do whatever he wished. He is said to be an incarnation of Shree Vishnu. Kapildev established the Sankhya philosophy, which Shreej Maharaj had accepted and explained further in the Vachanamrut.

Kardam

Kardam was a sage created by Brahma from his shadow. He was married to Devhuti and was the father of Kapildev, who was an incarnation of Shree Vishnu.

Kartikeya

Lord Shiv and his consort Parvati had two sons, Kartikeya and Ganpati. Kartikeya was the chief commander of the army of deities and remained victorious in wars against the demons. He remained afar from women and emaciated his body to remove any part that could be considered to be of a female. Shreej Maharaj did the same during His forest expedition.

Kashidas

A firm and sincere disciple of Shreej Maharaj belonging to the village of Bochasan, in the Kheda district.

Kashyap

Kashyap was the son of Brahma and was created by sage Marichi using his mental powers. He was the father of the deities and the demons. He had 21 wives who were the daughters of Daksa. The Purans proclaim that all living beings that exist in the world today, originate from Kashyap's children.

Kunta

Kunta was the daughter of King Surasen, who was adopted by King Kunti Bhoj. She was the sister of Vasudev and the mother of Yudhishtir, Bhim and Arjun. She was also the mother of

Karna, but she was unmarried when he was born and so she had to give up her newly born son into a river. All her four sons were born through the mantra given to her by Durvasha rishi. She was virtuous, wise and obliging.

Kurma

Kurma was the third incarnation of Shree Vishnu, who manifested in the form of a tortoise. The demons had defeated the deities and so the deities needed nectar to defeat the demons and to regain their prosperity. However, to obtain that nectar, the oceans needed to be churned with a big mountain. The weight of that mountain was borne by the great tortoise incarnation of Shree Vishnu. In this manner, the nectar was obtained and the deities were able to defeat the demons.

Kushalkuvarbai

Kushalkuvarbai was married to the King of Dharampur. However, the king died and her only son also died at a young age. She then ruled the state very efficiently. However, she had an inner urge to attain God and left her kingdom. Through the teachings of Shree Chaitanyanand Swami, she became an eminent disciple.

Madhav-acharya

Madhav-acharya was a great scholar, author, philosopher and disciple of God. He is renowned for establishing the Dwait-vad philosophy.

Madhvi Sampraday

This fellowship was founded by Shree Chaitanya Mahaprabhu. Followers believe in performing dedicated and loving devotion to Shree Krishna.

Mandhata

Mandhata was a very powerful king. He was not born from his mother's womb but from his father's belly by surgery. Therefore, there was no one to give him milk. Lord Indra, the king of the deities, took pity on him and gave him his thumb to suck, which was full of nectar, and the boy grew very healthy and strong. He was a great disciple of god and destroyer of evil.

Matsya / Machh

Machh was the first incarnation of Shree Vishnu, who appeared in the form of a fish. The demon Haygriv took away the Vedas from the mouth of Brahma, so Machh manifested to defeat Haygriv and bring back the Vedas.

Nahush

King Nal lost his kingdom through a game of dice. Consequently, the deities and sages crowned Nal's brother, Nahush. King Nahush was a very noble, righteous person and accepted the throne against his own will. However, once he became king, he started to enjoy the company of beautiful women and he became enticed by them. He was cursed to be born as a big snake. He then realised his errors and repented. Eventually, he was relieved from the curse by Yudhishtir.

Narad

Narad was a wise sage and disciple of Lord Vishnu who devoted his life singing about the glory of God. He is said to be one of the twelve Chiranjivis, i.e. those who live forever and is also regarded as being the ‘mind of God’ because he always knows about God’s will. He was renowned as a highly proficient musician and played a tumbaro, which is a small, stringed banjo, when singing his devotional songs. When he made the sons of Brahma renounce the world, he was cursed by Brahma that he would remain roaming forever. He had the ability to travel throughout the Tri-Lok.

Nar-Narayan

Dharma was born from the heart of Brahma. He and Murtidevi, a daughter of Daksh, had twin sons. Narayan was born first and a few moments later, Nar was also born. Nar is Purush and Narayan is Purushottam, but actually they are not two different entities. Nar has to become one with Narayan by practicing the religious decree – dharma, through the worship of God’s Murti. Arjun is the incarnation of Nar and Krishna is the incarnation of Narayan.

Narsinh Mehta

Narsinh Mehta was a poet who lived in Gujarat in the 15th Century CE. He was a renowned disciple of Shree Vishnu. He was a great philosopher as well as a practical social reformer. His great works are respectfully studied even today.

Nath

Disciple Nath lived in the village of Kanbha. He was a sincere disciple of Shreej Maharaj. Sadguru Shree Gopalanand Swami liked his simplicity and purity, and therefore used to stay at his home. There are many miraculous instances through which he was helped by Shreej Maharaj whenever he faced crises.

Nrusinh

Nrusinh was an incarnation of Shree Vishnu, who appeared in the form of a half-man and half-lion. Shree Vishnu had killed the demon Hiranyaksh to get back the Earth from him. Therefore, Hiranyaksh’s brother, Hiranyakashipu, had enmity for Shree Vishnu and prevented his son, Prahlad, from worshipping God. Prahlad was relentless, regardless of the hindrances imposed by his father. When Hiranyakashipu was about to kill his son, Shree Vishnu incarnated from a pillar, as Nrusinh, to save his devout disciple and also defeated the demon.

Parasar

Shakti was the grandson of Brahma. He and his wife Adrasyanti had a son named Parasar. Even at the time of his birth he was a scholar. Even from the womb of his mother, he consoled sage Vasistha when his son Shakti was eaten by the demon Kalmasapad. Sages Vasistha and Pulastya, the sons of Brahma, jointly blessed Parasar and said that he would be the author of great scriptures. Parasar had a son with his wife Satyavali. Their son was the renowned scholar Vyas.

Pareekshit

King Pareekshit was the ruler of the world for 60 years and a life-long disciple of Shree Krishna. His father was Abhimanyu, son of the Pandav, Arjun. Aswatthama tried to kill him whilst he was still in his mother's womb. However, Shree Krishna protected him by his prowess. Once, when Pareekshit was overpowered by anger, he insulted a great sage who was sitting in a trance at the time. Consequently, the sage's son cursed Pareekshit. He then went into the forest and listened to the recital of the Shreemad Bhagwat scripture for seven days continuously, after which he died from a snake bite. His tale is used to explain that grave consequences occur as a consequence of insulting eminent individuals.

Pralamb

Pralamb was a demon who came to kill Shree Krishna when he was a very small child. He took the form of a young cow herdsman, just like Shree Krishna and his friend Balram, and started playing with all the children. Pralamb then greatly increased the size of his body and threw Balram onto his shoulder before running away with him. Balram became despondent, but just then he heard the voice of Shree Krishna resonating in the sky. Shree Krishna told Balram to punch Pralamb repeatedly, and in this manner, Balram fought with Pralamb and killed him.

Pruthu

King Ven was selfish and cruel and so was killed by the learned sages. The churning episode of Brahma then took place, from which, the sages produced one woman and one man. The man was called Pruthu, who was made the king. King Pruthu was wise, strong and pious. He made all his subjects devout and happy.

Putna

In her previous birth, Putna was born as Ratnamala, the daughter of Mahabali. Once, the incarnation Vaman appeared before Mahabali. A desire arose in Ratnamala's mind, 'if only Vaman was my child; I could have breastfed him.' Vaman was aware of her wish so during the time of Shree Krishna, Ratnamala was born as Putna. She was the daughter of a demon called Kaitvi and was a servant of the wife of Kamsa. Shree Krishna granted salvation to her by drinking her breast milk.

Radhika

Radhika, also known as Radha, was the eternal queen of Shree Krishna. She is said to be the mental power of Shree Krishna, but she remains distinct from him. When Shree Krishna lived in Gokul as a human, Radhika was his dearest consort. The romance between Radhika and Shree Krishna is widely depicted in the scriptures.

Raguhunathdas

Raguhunathdas was a senior ascetic of Shree Ramanand Swami's time. However, he was unhappy with Ramanand Swami's decision to entrust the responsibility of the faith to Shreejimaraj. Consequently, enmity developed in him for even Ramanand Swami and he eventually left the faith.

Ramanuj-acharya

Ramanuj-acharya was a great philosopher, who is renowned for establishing the Vishishtadwait philosophy, which Shreej Maharaj adopted.

Ranchhod Bhagat

Ranchhod Bhagat was a sincere disciple of Shree Ranchhodji, Lord of Dakor. He wrote many devotional songs and sang them to Shree Dakor. He also ran an alms house in which he distributed food to ascetics and the needy.

Rukmini

Rukmini was a wife of Shree Krishna, and an incarnation of Laxmi.

Sanak etc.

Sanak, Sanandana, Sanatana and Sanatkumar, are the four most pious sages. They are the sons of Brahma and were born of his mental power. Their appearance is like that of very young children. Even at the age of five, all four sages had learnt the Vedas. They remained celibates forever. They always travel together. Once, Sanak etc. went to Vaikunth, but Jay and Vijay did not let them enter and showed disrespect towards them. Consequently, Sanak etc. cursed Jay and Vijay, and they fell from the abode.

Sarabh

A sarabh is a ferocious animal which is renowned to be strong enough to kill lions. The top half of a sarabh is like a lion and the lower half is like an elephant. Shree Vishnu had taken the form of the Nrusinh incarnation in order to kill the demon Hiranyakashipu. The form of Nrusinh was invincible. Therefore, in order to bring an end to the Nrusinh incarnation, as its purpose for manifesting had been completed, Shree Mahadev took the form of Sharabh and killed Nrusinh.

Saubhari

Saubhari was an eminent sage who had control of his senses and remained immersed in performing austerities. Once however, whilst meditating under the waters of the Yamuna river, he saw two fish mating and became sexually aroused. He then approached King Mandhata and asked to marry one of his young daughters. King Mandhata had fifty young, beautiful daughters. He gave permission for them all to marry the sage. Saubhari then started living a life of lust and had many children. Eventually, he realised that such sensualities were false. So he returned to performing austerities and living a pious life.

Sevakram

Sevakram was an ascetic who Shreej Maharaj encountered during His Forest Expedition. Although Sevakram had disciples of his own, they did not care for him when he became severely ill. Considering him to be an ascetic, Shreej Maharaj, known then as Shree Nilkanthvarni, looked after Sevakram until he was restored to full health. However, Sevakram was not at all appreciative of Shreej Maharaj's kindness. This episode is used to explain the need to remain afar from selfish individuals.

Shankar-acharya

Shankar-acharya was an Indian philosopher in the 8th century CE who founded the Advait Vedant philosophy. He wrote many commentaries on the Vedant scriptures, which are unparalleled in clarity, preciseness and elucidation.

Shishupal

Shishupal was the son of King Damghos and his wife Srutasravas. When Shishupal was born, he had four hands and three eyes. At the time of birth he brayed like an ass, so his parents decided to abandon him. Immediately a ghost appeared and told his father that the child would grow up to become so very strong and powerful that all but one person would not be able to kill him. That person had already been born on the Earth. The ghost also said that as soon as Shishupal sees the person who had been born to kill him, he would lose his third eye and two extra arms. Once, Shree Krishna and Balram came to see the child. Immediately, the extra arms and eye vanished. Due to his disobedience, Shree Krishna killed Shishupal many years later.

Shiv

Shiv is the entity associated with the destruction or transformation of the universe. He is one of the entities of the Hindu triad; the others being Brahma and Vishnu. Shiv is depicted carrying a trident; the three tips of this weapon representing the creation, sustenance and destruction of the universe. He can be represented by a phallus, known as a Shiv-ling. Shiv is sometimes regarded as a deity of meditation and asceticism and therefore, he may be depicted sitting cross-legged with his eyes half-closed. Snakes are often associated with Shiv because they are able to regenerate their skins by discarding their old ones.

Shree Krishna

Shree Krishna is one of the incarnations of God. He manifested on the Earth during the age of Dwapar-yug. Shree Krishna imparted the Bhagwat Gita scripture to disciple Arjun during the Kurukshetra battle between the Kauravas and Pandavas. Shree Krishna is known for his bravery in destroying evil powers throughout his life. He is usually depicted with a very dark complexion, and playing a flute. He is also sometimes shown with a cow, because he was a cow herdsman during his youth. He was said to have 16108 wives. The Gopis, cowherd women, were said to be resolutely and demonstrably devoted to Shree Krishna. Through these episodes, the greatness of Shree Krishna is described in the scriptures. He is said to have lived for 125 years before returning to his abode, Golok.

Shree Ram

Ram was the seventh, and probably the most prominent incarnation of Shree Vishnu. He is the principal character and hero of the Ramayan scripture. He was born as the son of King Dashrath and mother Kaushalya. He faced many tribulations; the main event in his life was being banished to the forest due to the sinister plot devised by his stepmother Kaikeyi. During his exile, his wife Sita was abducted by the demon king of Lanka, Ravan. With the aid

of Hanuman, Ram rescued Sita and killed Ravan. He was then crowned as the king of Ayodhya. Shree Hanuman was his closest disciple and best servant.

Shukdev

The father of Shukdev was the eminent sage Ved Vyas. Once, a desire arose in Ved Vyas to marry and have a family. He married a lady named Vatika and eventually, she became pregnant. The foetus grew but a child was not born for 12 years. This was because whilst in the womb, the child listened to his father's religious discourses and was therefore reluctant to be born into the world. Even though he was not yet born, he had a thorough knowledge of the scriptures. When eventually he was born, he immediately went into the forests to perform meditation. Shukdev is regarded as being one of the Saptarshis, the seven eminent sages.

Sita

Sita was the daughter of King Janak and wife of Shree Ram. She is the heroine of the Ramayan scripture. She was kidnapped by Ravan and taken to Lanka. Hanuman and Shree Ram then rescued her and brought her back to Ayodhya. She was extremely beautiful and very pious. She is regarded as being the incarnation of Laxmi.

Sulbha

Sulbha was a great female ascetic. She acquired many powers by performing austerities. She had the ability of giving up her body and receiving new ones. One of the most famous episodes in her life was when she went to Mithila as a beggar and held a scholarly debate with King Janak. Using her powers, she entered the mind of King Janak. In this way, she and the king were inherent in the same body. She remained within King Janak for one day, whilst the debate took place.

Tumbaru

Tumbaru was a disciple of Lord Vishnu. He was born into the Gandharva community, which is known for its pursuit of dance and music. The story of Narad becoming jealous of Tumbaru, and striving to sing as well as him, has become famous as an example of the kind of jealousy that is acceptable to have, i.e. bettering oneself in order to please God.

Uddhav

Uddhav was the cousin brother of Shree Krishna. He was also his friend and confidante. Sadguru Shree Ramanand Swami, who Shreej Maharaj respected as His Guru, is said to be the incarnation of Uddhav.

Vallabh-acharya

Vallabh-acharya was a philosopher who established the Shuddha Dwait philosophy. He was fond of the Shreemad-Bhagwat scripture and was instrumental in making recitals of this scripture very popular amongst the Vaishnavas.

Vaman

Vaman was an incarnation of Shree Vishnu who manifested to restrain King Bali, whose power had resulted in the deities having to flee into the forests for their own protection. In order to save the deities from this humiliation, Shree Vishnu took the form of the dwarf incarnation, Vaman, and appeared before King Bali. The king became pleased to see this holy man with such a small body, and promised to give him whatever he asked for. Vaman asked for as much land as he could measure by three steps. King Bali agreed. Immediately, Vaman took an enormous form and with his 3 steps, covered the heavens, the earth and the abodes of the demons (hell). In this manner, the powers of King Bali were taken away from him.

Varah

Varah was the second of the ten main incarnations of Shree Vishnu to appear on the Earth. He was the incarnation in the form of a boar. It is said that the demon Hiranyaksh submerged the entire land into the oceans, and so Varah incarnated to kill the demon and bring back the Earth.

Vashishtha

According to the Purans, sage Vashishtha took three births to complete his life. In the first, he was created by Brahma from his breath. Vashishtha married Arundhati, the daughter of Kardam and Devhuti. Sage Vashishtha took birth again from the sacrificial fire of Brahma. This birth was terminated by the curse of emperor Nimi. In the third birth, he was born from a pot. The quarrels between sage Vashishtha and Vishvamitra, and their teachings to Shree Ram, are retold in the scriptures.

Vasudev and Devki

Due to the curse of Varun, Kashyap-prajapati was born on the Earth as Vasudev, and his wives Aditi and Suvasna were born as Devki and Rohini. Vasudev and Devki were the parents of Shree Krishna.

Vishnudas

Vishnudas was a sincere disciple from Dabhan. Even though he was greatly harassed by his relatives, he had complete faith in Shreej Maharaj and served Him, as well as His sants, even when he was under duress from others.

Vishvamitra

Sage Vishvamitra was one of the most respected sages in ancient India. He was very proficient in using all types of weapons and taught Shree Ram and Lakshman all that he knew about weaponry. By performing austerities, he earned the status of a deity. He is renowned as possessing three great virtues: valour, knowledge and sympathy. He authored several philosophical texts.

Vrut

Vrut was a demon, and was probably the most powerful of them all. He was a dragon or large snake-type of creature, who was said to be so large that when he coiled his body, he

surrounded mountains and his head touched the sky. He was regarded for bringing droughts. He was also a learned Brahmin. Vrut was killed by Indra, using a weapon called Vajra, which was made from the rib bones of sage Dadhichi.

Vyas

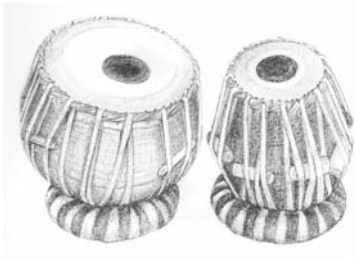
Vyas, the son of the sage Parasar, was a very learned and great scholar, and is regarded as one of the greatest writers of all time. The festival of Gurupurnima is celebrated to pay homage to him and all Gurus and is also sometimes referred to as Vyas Purnima. Shreej Maharaj has stated on many occasions that He had respect for the teachings of Vyas.

Yashoda

Yashoda was Shree Krishna's foster mother. Once, when he was very angry, Brahma cursed Dron and his wife Dhara to be born in the world as human beings and to spend a life on the Earth tending cattle. Dron became sad and prayed to Brahma that during his life on the Earth, he should be blessed with the darshan of Shree Vishnu. Brahma granted that prayer. To fulfil that promise, Dron was born as Nandagop and Dhara was born as Yashoda in Ambadi.

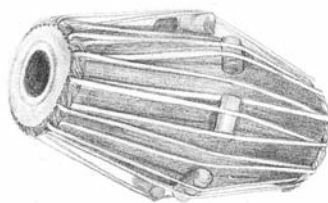


Musical Instruments



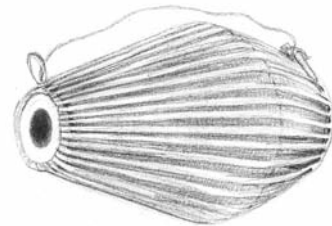
Dukad

Pair of traditional Indian drums - tabla



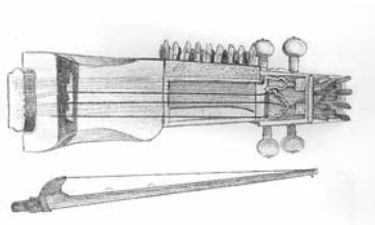
Mrudang

Type of double-sided drum



Pakhaj

Type of double-sided drum



Sarangi

Stringed musical instrument played by stroking with a bow and depressing strings on a fretted neck - much smaller than a sitar



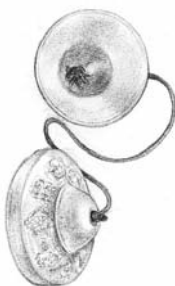
Saroda

Stringed musical instrument played by plucking with a plectrum and depressing strings on a fret-less neck - similar to a flute



Sitar

Traditional Indian stringed instrument



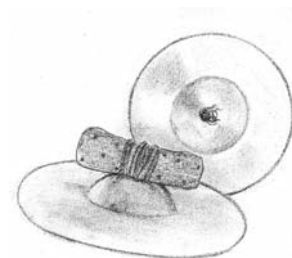
Zanz

Small cymbals - larger than manjiras



Manjira

Pair of very small, cymbals



Tal

Pair of small, deep cymbals - slightly larger than manjiras

Descriptions of trees and flowers mentioned in the Vachanamrut Rahasyarth Pradeepika Tika

Chameli White variety of jasmine	Mogra Variety of jasmine	Dolaria Variety of jasmine
Champo Yellow flower	Pipal Bo tree	Borasadi Delicate white flowers
Karnikar Red, white or yellow flower	Tulsi Holy Basil	Hajari Marigold
Guldavadi Red or yellow flower	Vad Banyan tree	Limbado Neem tree
Gulab Rose	Sevati (Sevanti) Variety of rose	Aasopalav Jonesia

Descriptions of clothing adorned by Shreej Maharaj

Angarkhu A long tunic, which covers the body from the neck to the knees. In certain instances, it can also be slightly longer, in which case, it is more commonly referred to as a kediyu. The fastening of the upper portion of the tunic, usually with strings rather than buttons, can be central, or to one side

Bokani A piece of cloth used as a chinstrap. It is tied around the head to cover both ears and the chin. A bokani is tied when it is cold

Chadar A blanket, or piece of white cloth, which is 7.5 to 9.0 feet long and is used to drape around the body. It is also used to cover a mattress

Chakro A square mattress usually filled with either wool or silk. It is used to sit on. Senior ascetics who are given the ‘Sadguru’ status are given a chakro to sit on during assemblies as a symbol of status

Chhapar-palang A grand dais or bed that has a canopy affixed over it. It is sometimes richly draped with curtains for decorative reasons, and also, the canopy is functional; a mosquito net may be draped over it

Chhint A particular type of multicoloured, patterned cloth. Mostly, the designs are based around flowers or leaves

Chhoglu The ending of a turban, usually decorated, which is inserted into the turban as a crest or plume. It can be standing vertical or left to hang down

Chofal A large, double layered quilt, which is used to drape around the body. A chofal is 36 feet long

Dagli A lined coat or doublet, which covers the body to the waist. It does not have a collar. Styles vary; some have sleeves whilst others are sleeveless

Dhoti A long, unsewn cloth worn by men to cover the lower part of the body

Dhotli A short dhoti, the size that a child would generally wear

Feto A thick or thin piece of cloth used to wrap and tie around the head in a particular circular manner, to form a turban. A feto can also be used to tie around the waist

Gadi-takiya A large, oval shaped cushion, which is placed on a chakro. It is used to sit on. Very senior ascetics, who are given the ‘Sadguru – Gadi-takiya’ status are given a Gadi-takiya to preside on during assemblies, as a symbol of their status, and the honour and respect they warrant.

Khes A long piece of cloth used to place loosely over the shoulders, like a scarf, or to drape around the upper body. It is also sometimes used to wear on the lower part of the body, in the style of a dhoti

Modiyu A richly decorated cloth with lavish borders, used to tie around the head as a turban

Pachedi A thick shawl, used to cover the upper body

Paduka Traditional Indian footwear, which comprises of a sole and a vertical stump that sits between the big and second toe. Mostly, padukas are made of wood, but also, they are sometimes covered by silver, or even gold.

Pagh A particular kind of turban. The style of a pagh differs according to the region from which the wearer comes from

Posh Garments can be made of posh, which is a kind of double layered cloth filled with wool between the two layers. Clothing made of posh are worn during the cold seasons to keep warm

Reto A richly embroidered cloth, which can be used as a loose covering for the upper body, or tied around the waist, or wrapped around the head as a turban

Shelu A lavish, silk scarf, usually with intricate embroidered borders or endings. It can be worn loosely over the shoulders or tied on the face

Sinhasan A high throne on which kings, deities, and other very eminent individuals preside. The style of a sinhasan is usually based around the legs and features of a lion

Surval A trouser garment, which can be loose or tight, depending on the particular style

Tora Tassels of threads or flowers, which are used to hang down from a turban, as a form of decoration

Descriptions of Shreejimaraj as He presides amongst various assemblies



Shreejimaraj presides on a gadi-takiya, which has been placed on a dais, situated on the platform. He is wearing a white scarf (khes) and a pink turban (feto), decorated with tassels of roses, is adorned on His head. Posies of roses are adorned on both of His ears, and garlands of roses are adorned around His neck. Armlets of roses are also tied around His arms and wrists. In that manner, His entire Murti is adorned with roses. He also has a large posy of roses in His lotus hand, which He is intermittently stroking over His lotus face. Shreejimaraj is seated in deep contemplation.



Shreejimaraj presides on a dais. He is wearing a scarf (khes) with a black border and a shawl (pachedi) is draped around Him. A turban (pagh) is adorned on His head. Posies of flowers are placed over His ears and tassels of flowers are hanging from His turban. He is wearing a garland of flowers around His neck, which reaches His navel.

Shreejimaraj presides on a dais placed on a platform. A turban (feto) is adorned on His head, the end of which is hanging loose down the right side of His head. He is wearing a scarf (khes) and a warm coat (dagli) made of posh. A thin shawl (pachedi) is draped around Him. With His lotus hand, He is turning a rosary of basil (tulsi).

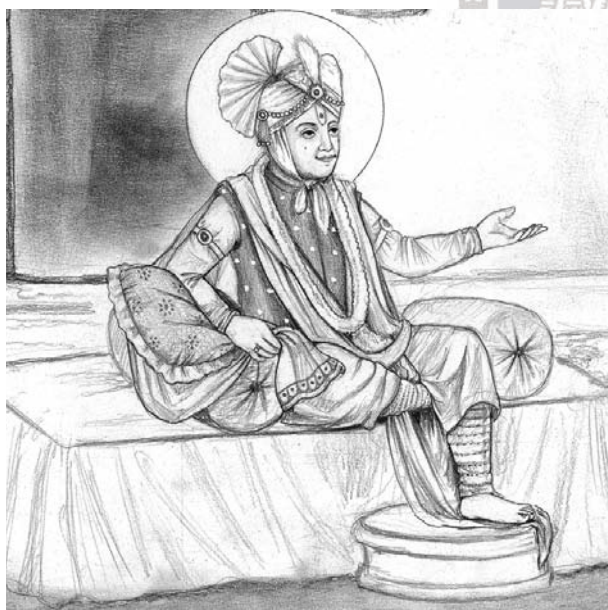


Shreejimaraj presides on a dais placed under the neem tree. He is dressed in a tunic (angarkhu) and trousers (surval). A turban (pagh) is tied on His head and a silk scarf (shelu) has been tied around His waist. Tassels of flowers are hanging from His turban. A quilt (chofal) is draped around Him. Around His neck is a garland of flowers and a posy of flowers hangs elegantly over His ears. Rose flowers have been adorned on top of those flower bunches. Flower bracelets are adorned on both wrists. With His right hand, He is twirling a white chrysanthemum flower. Saffron paste has been applied to His forehead.





Shreej Maharaj presides on a gadi-takiya, placed on a dais on a raised platform under a borasali tree. A turban (pagh) made from a delicate material is adorned on His head. A thin blanket (chadar) is also draped around. He is wearing garlands of champa, borasali and guldavadi flowers around His neck. Tassels of chameli and dolariya flowers are hanging down from His turban (pagh) and posies of hajari flowers are adorned over both ears. In each of His lotus hands, He has a pomegranate and a lemon, which He is rotating round each other.



Shreej Maharaj presides on a dais. He is adorned with a coat (dagli) made of chhint. He is wearing trousers (surval) padded with cotton and a white turban (feto) is adorned on His head on which there is a choglu. Another white length of cloth is used as a chinstrap (bokani). A shawl (pachedi) and a quilt (chofal) are draped around Him.

Shreejimaraj presides on a lavish throne on which a gadi-takiya has been placed, in the mango grove. He is adorned in fine, white clothing. A saffron coloured silk turban (pagh) with a brocaded border is adorned on His head. Garlands of champa flowers decorate His turban and garlands of white flowers are adorned around His neck. A white shawl (pachedi) as well as a pink shawl has been draped around Him. Shreejimaraj is sitting in deep contemplation.



Shreejimaraj presides on a gadi-takiya. A turban (pagh) with a black border is adorned on His head. A tassel of mogra flowers has been draped from His turban. He is wearing a white scarf (khes) and a white dhoti with a red border, made in England, is draped around Him. A garland of mogra flowers is adorned around His neck and on both wrists, are tied bracelets of mogra flowers.





Shreej Maharaj presides on a canopied dais (chhapar-palang), which has been placed on a stage. A silken mattress covered with a sheet is spread over the dais, and a cylindrical cushion (takiyo) and luxurious knee-cushions are placed on it. All four sides of the dais has been decorated with golden threads. A row of oil-lamps has been arranged around the stage. Shreej Maharaj is wearing two-tone trousers (surval) studded with golden beads. He is wearing a black, two-tone coat (dagli) with the name 'Swaminarayan' embroidered on it. A turban (pagh), embroidered with golden threads at its end is adorned on His head. His waist is tightly tied with a long cloth. A silk scarf (shelu) with a golden border is draped around Him. He is wearing garlands of flowers around His neck.

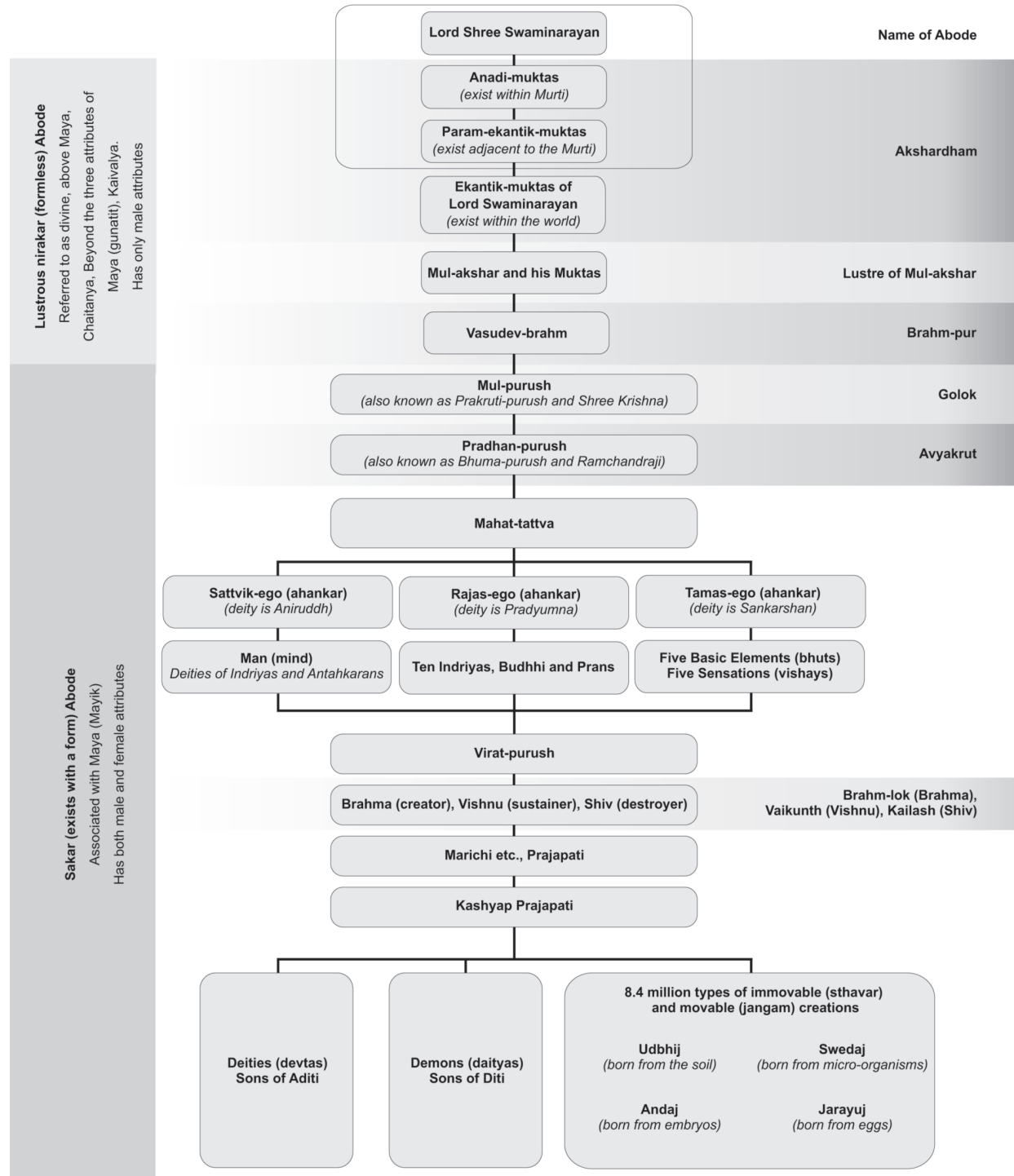


Shreej Maharaj presides on a chakda that has been placed on the landing. He is adorned in a two-tone coat (dagli) and a turban (reto) with a golden border is adorned on His head. A gold brocaded scarf (shelu) is tied around His waist. A dark length of material (reto) is draped over His shoulders. A garland of mogra flowers is adorned around His neck. Rakhadis are tied around His wrists.

Shreejimaraj presides on a high throne placed on a stage. He was adorned entirely in white clothing. Garlands of white flowers are adorned around His neck and tassels of flowers are hanging from His turban (pagh).



Hierarchy to the different entities



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